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“ THE BEAST AND HIS IMAGE.”

L. AND G. SEELEY, PRINTERS, THAMES DITTON, SURREY.

“THE BEAST AND HIS IMAGE.”

OR

THE POPE AND THE COUNCIL OF TRENT.

**WITH THE NUMBER, NAME, AND MARK OF THE POPE,
AND THE MARK OF HIS NAME IN HEBREW,
GREEK, AND LATIN.**

BEING

A COMMENTARY UPON REVELATION XIII.

BY FREDERIC FYSH, M. A.

OF QUEEN'S COLLEGE, CAMBRIDGE.

“If any man worship **THE BEAST AND HIS IMAGE**, and receive his **MARK** in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night, who worship the **BEAST AND HIS IMAGE**, and who-soever receiveth the **MARK** of his NAME.”

**PUBLISHED BY R. B. SEELEY AND W. BURNSIDE:
AND SOLD BY L. AND G. SEELEY,
FLEET STREET, LONDON.
MDCCCXXXVII.**

706.



P R E F A C E.

It is not without much reluctance and many misgivings that the Author of the following Commentary ventures to obtrude it on the notice of the Christian public. Deeply sensible of his own incompetency to the office of Commentator on the Book of Revelation, he has at times felt disposed to shrink from the task ; but has been encouraged to proceed, trusting to the assistance of Him, whose prerogative it is, *by things which are not, to bring to nought things that are.*

The fulfilment of prophecy is an interesting subject, and at the same time furnishes one of the strongest evidences for the truth of revealed religion. And next to the prophecies respecting Jesus Christ, the prophecies relative to Popery are, perhaps, the most numerous and the most important. That there should be *a great apostasy* in the Christian Church, consisting chiefly in the worship of *demons*, angels or departed saints, and promoted *through the hypocrisy of liars, forbidding to marry and commanding to abstain from meats*, is expressly foretold

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by St. Paul. That the Pope should *oppose and exalt himself above all laws, divine and human, sitting as God in the church of God, and shewing himself that he is God*: that his coming should be after the working of Satan, with all power and signs, and lying wonders, and with all deceivableness of unrighteousness, is also foretold by the same Apostle.

These prophecies are more largely developed in the Thirteenth Chapter of the Revelation: and it has been the object of the Author to explain this portion of Scripture, and to make it intelligible to all. He has generally followed the interpretation laid down by Bishop Newton, though on some points he has seen reasons for differing from that excellent and learned prelate. He agrees with Bishop Newton that the famous period of 1260 years is to be dated from the year 727, so that next year (1838) the Pope will have practised 1111 years. As this work has already exceeded the intended limits, the Author will add no more in this place, than an earnest prayer to Almighty God for a blessing upon this humble attempt to interpret his blessed word.

Riddings, near Alfreton,

Dec. 2, 1837.

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THE THIRTEENTH CHAPTER

OF THE

BOOK OF REVELATION.

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THE PAPACY DESCRIBED.

I. AND I STOOD UPON THE SAND OF THE SEA, AND SAW A BEAST RISE UP OUT OF THE SEA, HAVING SEVEN HEADS AND TEN HORNS, AND UPON HIS HEADS THE NAME OF BLASPHEMY.

II. AND THE BEAST WHICH I SAW WAS LIKE UNTO A LEOPARD, AND HIS FEET WERE AS THE FEET OF A BEAR, AND HIS MOUTH AS THE MOUTH OF A LION: AND THE DRAGON GAVE HIM HIS POWER, AND HIS SEAT, AND GREAT AUTHORITY.

III. AND I SAW ONE OF HIS HEADS AS IT WERE WOUNDED TO DEATH; AND HIS DEADLY WOUND WAS HEALED: AND ALL THE WORLD WONDERED AFTER THE BEAST.

IV. AND THEY WORSHIPPED THE DRAGON WHICH

GAVE POWER UNTO THE BEAST: AND THEY WORSHIPPED THE BEAST, SAYING, WHO IS LIKE UNTO THE BEAST? WHO IS ABLE TO MAKE WAR WITH HIM?

V. AND THERE WAS GIVEN HIM A MOUTH SPEAKING GREAT THINGS AND BLASPHEMIES; AND POWER WAS GIVEN HIM TO CONTINUE FORTY AND TWO MONTHS.

VI. AND HE OPENED HIS MOUTH IN BLASPHEMY AGAINST GOD, TO BLASPHEME HIS NAME, AND HIS TABERNACLE, AND THEM THAT DWELL IN HEAVEN.

VII. AND IT WAS GIVEN UNTO HIM TO MAKE WAR WITH THE SAINTS, AND TO OVERCOME THEM; AND POWER WAS GIVEN HIM OVER ALL KINDREDS AND TONGUES AND NATIONS.

VIII. AND ALL THAT DWELL UPON THE EARTH SHALL WORSHIP HIM, WHOSE NAMES ARE NOT WRITTEN IN THE BOOK OF LIFE OF THE LAMB SLAIN FROM THE FOUNDATION OF THE WORLD.

IX. IF ANY MAN HAVE AN EAR, LET HIM HEAR.

X. HE THAT LEADETH INTO CAPTIVITY SHALL GO INTO CAPTIVITY: HE THAT KILLETH WITH THE SWORD MUST BE KILLED WITH THE SWORD. HERE IS THE PATIENCE AND FAITH OF THE SAINTS.

CHAPTER I.

THE BEAST PROVED TO BE THE PAPACY.

THE POPE may be called the BEAST, inasmuch as the power of the Papacy is concentrated in him.

—Use of this Observation.

“AND I STOOD UPON THE SAND OF THE SEA, AND SAW A BEAST RISE UP OUT OF THE SEA, HAVING SEVEN HEADS AND TEN HORNS.”—Verse 1.

THE beloved disciple stood upon the sand of the sea, doubtless meditating much on what he had just witnessed, which is recorded in the preceding chapter. He cast his eyes on the heaving billows: all was turmoil and confusion. The strife was ominous: the blackness was portentous. “The four winds of heaven strove” together: (Daniel vii. 2.) the conflict was tremendous: all nature seemed in elemental war; the abyss of waters was dark and rife, and boiled with agitation.

He saw a BEAST rise out of the sea; the BEAST

(το θηριον) was WILD exceedingly ; WILD as the troubled element from which it sprang, which “could not rest, though its waters cast up mire and dirt.”

A BEAST, in the language of scripture, denotes *a tyrannical, idolatrous empire*. This, however, does not preclude the idea that such a tyrannical, idolatrous empire may be considered as vested and concentrated in *one individual*. Thus, in Nebuchadnezzar’s vision, the Head of Gold represented the Babylonish empire ; and yet Daniel scrupled not to say, THOU ART THIS HEAD. (ii. 8.) By parity of argument, the first of the four BEASTS, which Daniel saw, which was like unto a lion, which also represented the Babylonish empire, may be interpreted to represent Belshazzar, the then king of Babylon. In interpreting his vision to Belshazzar, Daniel would say, THOU ART THIS BEAST ! In like manner the Beast before us will be shewn to represent the Papacy or the Papal Power : but this does not preclude the idea that the Pope himself may be the Beast. As Daniel might say to Belshazzar, so we may say to the Pope, THOU art this BEAST !

Having made this preliminary observation, we turn for the explanation of the Beast to the seventeenth chapter, eleventh verse, where we find it recorded : “THE BEAST IS THE EIGHTH ;” i. e. the Eighth Head. For the explanation of the preceding verse, we, with pleasure, refer to Bishop Newton. That excellent and learned Prelate, whose Dissertation on the Prophecies is invaluable, has shewn most clearly that the seven heads there referred to, are Kings,

Consuls, Dictators, Decemvirs, Military Tribunes, with Consular Authority, Emperors and Dukes. Instead of Dukes, Mr. Faber would prefer the Carolingian Patriciate. We are inclined to adhere to the Bishop's interpretation, because the Patriciate was, in fact, only the rising again of the Imperial Head, in which it finally merged : these seven heads were succeeded by the Papal Head.

The Pope is, therefore, the Eighth.

But "the Beast is the Eighth."

The Pope is therefore the Beast.

It is worthy of remark, that the Roman empire is no where represented as a Beast having eight heads. That it has had eight heads is true ; but the Eighth Head is considered as engrossing all the power to itself. It "is the Eighth and is of the seven." It succeeds to all the power of the seven, and exalts itself in a manner that none of the seven ever did ; it is therefore represented as a Beast. And the Papacy, as the Roman empire of old, has seven heads and ten horns.

What is meant by the Pope "being the Eighth and of the seven," is illustrated by an expression of Boniface VIII.

In 1298, Albert of Austria caused himself to be saluted king of the Romans ; and, having slain his competitor in battle made the usual overture to the Pope for confiscation : but this favour Boniface was so far from according, that he placed the crown upon *his own* head, and, seizing a sword, exclaimed, "*It is I who am Cæsar : it is I who am Emperor : it is I*

who will defend the right of the empire." (Vide Mr. Waddington's History of Church. p. 432.)

When the Pope exclaimed, "*It is I who am Cæsar : it is I who am Emperor :*" he not only shewed that "he set himself above *all that is worshipped,*" or above *all August Imperial power,* as the word *σεβασμα* denotes, but he declared *himself to be the Imperial Head.* Because he was Pope, therefore he was "the Eighth:" because he was Cæsar, and because he was Emperor, therefore he was the Sixth, i. e. one "of the seven."

It is remarkable that the Pope is not only the Eighth Head, but also the Eighth Horn; for he is the little horn of Daniel, which plucks up three horns by the roots, and leaves seven, himself being the eighth. Other horns, however, sprung up.

Daniel's fourth Beast, which represents, in general, the Roman empire, may be considered in a twofold state. In the former state we behold it *without* the little horn: in this state it denotes the *Pagan* Roman Empire. In the latter state we behold it *with* "a little horn, which plucks up three horns by the roots, which has eyes like the eyes of a man, and a mouth speaking great things." In this state it denotes the *Papal* Roman Empire or the *Papacy.*

Daniel's fourth Beast, in its *second* state, corresponds to the Beast which we are now considering. This should be carefully borne in mind. The little Horn of Daniel is the Pope; and the whole power of the Papacy is centered in the Pope. We may therefore say to the Papacy, *Thou art*

Daniel's fourth Beast in its latter state! and to the Pope, *Thou art this little horn!* And as Daniel said to Nebuchadnezzar, *Thou art this Head of Gold!* so we may say to the Pope, *Thou art Daniel's fourth Beast in its second state!* *Thou art also the Beast like unto a Leopard!*

The remarkable resemblance which exists between Daniel's description of the little horn, and St. John's description of the *Leopard-Lion-Bear*, has been noticed by Bishop Newton.

Wonderful as the Beast was, his words and actions are no less wonderful. He perfectly resembles *the little horn* in Daniel. As the little horn (Dan. vii. 8, 25.) *had a mouth speaking great things, and spake great words against the Most High: so there was given unto the Beast a mouth speaking great things, and he opened his mouth in blasphemy against God.* As the little horn (Dan. vii. 21.) *made war with the saints, and prevailed against them: so it was given unto the Beast to make war with the saints, and to overcome them.* As the little horn *prospered* (Dan. vii. 25.) *until a time and times and the dividing of a time*, that is, three prophetic years and a half: so *power was given unto the Beast to continue, to practise, and prosper, forty and two months*, which is exactly the same portion of time as three years and a half. We see that not only the same images, but also the same words are employed; and the portraits being so perfectly alike, it might fairly be presumed, if there was no other argument, that they were both drawn for *the same person*: and having before clearly

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Waddington's History

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Individual; and yet Daniel said to him individually, Thou art this head!

Just so the Beast is the Papacy: and yet the Pope, as Nebuchadnezzar, stands for the empire over which he presides. The Pope is therefore the Beast, and concentrates in himself the power of the Papacy.

And this explains another difficulty, which has been much mooted of late. It has been asked, 'Are we to look for an *individual Antichrist yet to come*? The doctrine of an individual Antichrist has been the doctrine of the Church in all ages, and is still retained by the Church of Rome. The Protestant churches, however, have since the Reformation, very naturally made the prophecies respecting Antichrist to centre in that great Antichristian power the Papacy. Are we then to look for an individual Antichrist yet to come?' We reply: An individual Antichrist has appeared; *the little horn* has appeared; *the man of sin* has appeared; the individual has appeared to whom "the dragon has given his power, and his SEAT, and great authority." That individual is the POPE, who, "as God, sitteth in the temple of God, shewing himself that he is God." *The Pope is the great Antichrist. That Antichristian power, the Papacy, is considered as centered in him.*

CHAPTER II.

ORIGIN OF THE PAPAL POWER.

“AND I STOOD UPON THE SAND OF THE SEA, AND SAW A BEAST RISE UP OUT OF THE SEA.”— Verse 1.

THE Papacy we shall consider presently, but first our office is to trace the origin of its power. One line from Gibbon throws light upon the sacred text: ‘Their temporal power,’ that is, of the Popes, ‘insensibly arose from the calamities of the times.” (Vol. viii. p. 168.) These ‘calamities of the times’ were but too accurately shadowed forth by the foaming sea which St. John beheld. The table of contents prefixed to the eighth volume of the History of the Decline and Fall of the Roman Empire, shows the state of society when Gregory the First arose. ‘*Misery of Rome.* The tombs and relics of the apostles; birth and profession of Gregory the Roman; Pontificate of Gregory the Great or First; his spiritual office and temporal government.’ Nor was the misery of Rome of an ordinary character. It was *the depth of woe*. About the close of the sixth century, Rome had

reached "the lowest period of her depression. The sources of public and private opulence were exhausted: the lofty tree under whose shade the nations of the earth had reposed, was deprived of its leaves and branches, and the sapless trunk was left to wither on the ground. Curiosity and ambition no longer attracted the nations to the capital of the world: but if chance or necessity directed the steps of the wandering stranger, he contemplated with horror the vacancy and solitude of the city, and might be tempted to ask, Where is the senate, and where are the people? The depopulation was constant and visible, and the gloomy enthusiasts might expect the approaching failure of the human race." (Vol. viii. p. 159, 160.)

The Papal power arose from '*the miseries of the times.*' Do you ask, what it was which involved the apostolical pastor in the business of peace and war? I answer, in the words of the historian—'*The misfortunes of Rome.*' (Vol. viii. p. 170.) I answer in the words of Scripture, "*The Beast rose out of the sea.*"

But "the sea" out of which "the Beast rose" was also a sea of *anarchy and rebellion*. 'It is agreed that in the eighth century the dominion of the Popes was founded on *rebellion*, and that the rebellion was produced and justified by the heresy of the Iconoclasts.' (Gibbon, Vol. ix. p. 133.) And this adds the guilt of idolatry to the sin of rebellion. The treason of the two Gregories (the second and third) was followed up by the decision of Pope Zachary in

favour of Pepin against the last descendant of Clovis. The little horn of Daniel, within a short time afterwards, plucked up three horns by the roots, and the Exarchate of Ravenna, the state of Lombardy and the Senate of Rome were laid at the feet of the successor of St. Peter, the vicar of Jesus Christ and the Universal Bishop. The exarchate was given to the Pope within three years after the decision of Zachary, and in the year 755, according to Sigonius; and thus, as has been well observed by Mr. Waddington, 'the earliest interference of the Vatican, in temporal matters, brought after it in the course of three years, only a rich and solid reward of *temporal power*, which has never since been either greatly increased or greatly diminished.' (Hist. of Church, p. 164.) 'Henceforward the Popes, being now become *temporal princes*, did no longer date their Epistles and bulls by the years of the Emperor's reign, but by the years of their own advancement to the Papal chair.' (Bishop Newton.) 'The splendid donation was granted in supreme and absolute dominion, and the world beheld for the first time a Christian Bishop invested with the prerogatives of a *temporal prince*: the choice of magistrates, the exercise of justice, the imposition of laws, and the wealth of the palace of Ravenna.' (Gibbon ix. p. 160.) The Beast rose out of the sea.

In the words of a Roman Catholic historian, 'The Roman Empire began to decline; but the Church of Rome augmented as fast.' Mr. Gibbon, as we have seen, gives the same account, he adds, 'A distant

and dangerous situation amidst the barbarians of the West, excited the spirit and freedom of the Latin Bishops.' The historian labours to shew that 'the Patriarch of Constantinople, however aspiring he might be, was kept as a slave under the eye of his master.' In the case of the Patriarch 'he that let,' or hindered, was *not* 'taken out of the way.' But in the case of the Pope, the obstacle to *his* ambition *was* taken away by the fall of the Imperial government; and immediately the Beast "rose out of the sea." And with respect to the duty of allegiance and the sin of rebellion, the Vicar of Jesus Christ may learn a lesson from Mr. Gibbon.

Speaking of the death of the Emperor Maurice, and the triumph of Phocas, the historian observes, 'As a subject and a Christian, it was the duty of Gregory to acquiesce in the established government, but the joyful applause with which he salutes the fortune of the assassin has sullied with indelible disgrace the character of the saint.' (Vol. viii. p. 211.)

The origin of the Papal power could not be either more concisely or more emphatically described than in the words of Apocalyptic vision; "*It rose out of the sea,*" and that sea, a sea of turmoil and agitation. Then was fulfilled the prophecy of St. Paul, "*The mystery of iniquity doth already work: only he who now letteth (or hindereth) will let (or hinder), until he be taken out of the way: and then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth and shall destroy with the brightness of his coming.*" (2 Thess. ii. 7, 8.)

The Apostle had often conversed with the Thessalonians about the Pope and the Roman Emperor, who, whilst he continued would hinder the Pope from attaining the object of his ambition. "*Remember ye not that when I was yet with you, I told you these things?*" The Thessalonians were well acquainted with this subject, for the Apostle adds, "*Ye know what withholdeth that he might be revealed in his time.*" They were therefore to suffer no one to "*deceive them by any means,*" for "*that day,*" viz. the day of the coming of the Lord Jesus, should "*not come except there come a falling away (an apostacy, or rather THE APOSTACY, 'Η Αποστασία) first*" and then should *the Man of Sin be revealed, the Son of Perdition* (this very Beast who "*goeth into perdition,*" Rev. xvii. 11.) *who opposeth and exalteth himself above all that is called God, or that is worshipped, (literally august or imperial power σεβασμα) so that he, as God, sitteth in the temple of God, showing himself that he is God.*" (2 Thess. iii. 4—6.)

CHAPTER III.

THE PAPACY HAS SEVEN HEADS.

THE SEVEN SACRAMENTS OF THE CHURCH OF ROME.

“AND I STOOD UPON THE SAND OF THE SEA, AND SAW A BEAST RISE UP OUT OF THE SEA, HAVING SEVEN HEADS.”—Verse 1.

IN a following chapter, (chap. xi.) we shall show that the Papacy is “*the Beast that was, and is not, and yet is.*” (Rev. xvii. 8.) And this must be carefully borne in mind; otherwise we shall never be able to explain in what manner the seven heads, when considered as CONSECUTIVE heads, five of which had fallen in St. John’s time, (Rev. xvii. 10.) are heads of the Papacy. Our belief is that the Beast “*like unto a leopard*” is Daniel’s fourth Beast in its second state. As the Prophet dwells in his description upon this second state, so the apostle; only with greater minuteness. Considering the Heads as *Consecutive Heads*, five had fallen in St. John’s time, viz. *Kings, Consuls, Dictators, Decemvirs, Military Tribunes with consular authority.* Now, whatever interpretation may

be put upon the Beast, the question will arise, 'How could the Beast be said to *have seven heads, when he rose out of the sea, since five of those heads were already fallen?* And in what sense are the *five fallen heads*, Kings, Consuls, Dictators, Decemvirs, Military Tribunes, with Consular authority, *heads of the Beast?*

We apprehend that the main difficulty of interpreting the Beast lies here. Bishop Newton believed the Beast to be the Papal Secular Roman Empire: but he has not shown in what manner those *Pagan* forms of government, Kings, Consuls, &c. were heads of the *Papal* Roman Empire. The only answer that can be given in order to solve this enigma, is that given by the angel, who calls the Beast, **THE BEAST THAT WAS, AND IS NOT, AND YET IS.** The Beast is throughout but *one* Beast; namely, Daniel's fourth Beast. Paganism and Popery are both **ONE.** Popery is Christianity heathenized: it is heathenism Christianized. The heads of the Pagan are therefore considered as heads of the Papal Roman Empire.

But there is another interpretation given of the heads of the Beast by the Angel. They are considered not only as **CONSECUTIVE**, but as **CONTEMPORANEOUS** heads. And this interpretation we will now proceed to consider.

The Spirit of God which gave the vision has furnished us with the explanation.

“Here is the mind which hath wisdom. The seven heads are SEVEN MOUNTAINS ON WHICH

THE WOMAN SITTETH." (xvii. 9.) Now it appears to us that these heads will have a twofold meaning, according as we consider the woman to be the *city* or the *church* of Rome.

If we take the words of the angel literally, "*The woman which thou sawest is that great city which reigneth over the kings of the earth,*" (Rev. xvii. 18,) then that great city is ROME, and the seven heads are the seven hills on which Rome is seated. And certainly the city of Rome could not be more clearly described, without mentioning it by name. We love not to multiply quotations. We shall content ourselves with the authority of Propertius, of Mr. Gibbon, and, above all, of GANGANELLI, POPE CLEMENT XIV. That Rome is exalted *on seven hills*, and *presides over the whole world*, is concisely expressed in the following line from Propertius.

'*SEPTEM urbi alla jugis, toti quæ præsidet orbi.*' The following quotation is selected from the History of the Decline and Fall of the Roman Empire, because it occurs in a passage in which Mr. Gibbon is treating of *the misery of Rome*, the very '*sea*' out of which the Beast rises. "*In a season of excessive rains, the Tiber swelled above its banks and rushed with irresistible violence into the valleys of THE SEVEN HILLS.*" (Vol. viii. p. 159).

But perhaps the most remarkable description of Rome is that given by a Pope! It occurs in a letter of GANGANELLI, POPE CLEMENT XIV. to his friend the abbé FERGHEN. Having mentioned several places, which he wishes the abbé to visit, the Pope

proceeds thus :—‘ You will then descry *Rome*, which may be seen a thousand years, and always with pleasure. *The city, situated on SEVEN HILLS, which the ancients called the seven mistresses of the world, seems from thence to command the universe, and boldly to say to mankind, —that she is the Queen and the Capital.*’ Let any impartial person compare this description of Rome, given by a Pope, with Rev. xvii. 9, 18 ; xviii. 7, and then deny, if he can, that Babylon is Rome.

And, with respect to Rome being “ the city which reigneth over the kings of the earth,” it was expressly stated by the ancient synod of Chalcedon, that the privileges which were granted to the Roman bishop, were granted to him ‘ because that city *reigned*,’ ‘ *δια το βασιλευειν πολιν ηγεινην.*’ The empress Placidia said of Rome that she was ‘ the mistress of all lands,’ ‘ *δεσποινα πασων των γειων.*’

(For these last two quotations, see Dr. Barrow on the Pope’s Supremacy.)

As Rome boasted to be the *μητροπολις* or mother-city, so the church of Rome boasts to be the mother of all churches. In the creed of Pius IV she is called ‘ the holy, catholic, apostolic Roman church, the mother and mistress of all churches.’ We know that in Scripture a city is emblematical of a church. In this very book of Revelation it is so used. ‘ *And I John saw the Holy City, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.*’ (Chap. xxi. 2.) The church of Christ is here identified (not indeed with the city of Rome)

but with the Holy City, New Jerusalem. In like manner we Protestants believe that the woman whom St. John beheld "*drunken with the blood of the saints and with the blood of the martyrs of Jesus,*" with whom "*the kings of the earth have committed fornication,*" "*with the wine of whose fornication the inhabitants of the earth have been made drunk,*"—who was "*arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand, full of abominations and filthiness of her fornication,*" "*who was seen sitting upon a scarlet beast, full of names of blasphemy, having seven heads and ten horns,*" upon whose "*forehead her name was written*" so as to be read by all, "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH;" who is in short "*THAT GREAT CITY WHICH REIGNETH OVER THE KINGS OF THE EARTH;*" (Rev. xvii.)—we Protestants believe—that she is *the church of Rome.*

The name of the church of Rome in Scripture is "MYSTERY." Let us now attend to the words of the angel. "*Here is the mind which hath wisdom. The seven heads are seven mountains on which the woman sitteth.*" The name of the woman is written on her forehead; it is "MYSTERY." Every thing connected with the woman is a "MYSTERY." The seven mountains on which she sits are SEVEN "MYSTERIES." Take away her SEVEN "MYSTERIES," in other words, her SEVEN "SACRAMENTS," and she falls to the ground. These constitute her strength;

they are essential to her existence : they are her life's blood. What, we may ask, would the Church of Rome be without her seven Sacraments? She would be the Church of Rome no longer ; for the seven mountains on which she sits would be swept away. What would the Papacy, what would the Pope, be without the seven Sacraments? It would be the Papacy, it would be the Pope, it would be the Beast no longer : for the Beast would have lost his seven heads.

We have one observation to make respecting the seven Sacraments of the Church of Rome, which is, that by the confession of Roman Catholic writers themselves, they were *unknown* in the Christian church, or at least *concealed*, till the seventh century. It is acknowledged that till that period an unbroken silence is preserved respecting them. This is attributed to what is termed THE DISCIPLINE OF THE SECRET. Upon this subject we will quote a note which is appended to the hundredth page of a work written in defence of Popery, entitled, ' Travels of an Irish Gentleman in search of a Religion.'

' It is to the operation of *the discipline of the secret* that Catholic (Romish) writers attribute *the entire silence* which they acknowledge has been preserved on the subject of the SEVEN SACRAMENTS in all the authentic monuments of antiquity which remain to us. According to Schelstrate, one of those by whom the circumstance is thus accounted for—*it is not till the seventh century that any mention of the SEVEN SACRAMENTS occurs.*'

No language can be stronger than this. We will now hear Schelstrate speak for himself.

‘ Si pervolvamus omnia antiquitatis monumenta, si perscrutemur cuncta antiquissimorum Patrum scripta, si investigemus ipsa synodorem decreta, nullo librum, nullum decretum reperiri, quod ante sæculum septimum egerit de Septem Sacramentis, eorumque ritus exposuerit.’—‘ If we ransack all the monuments of antiquity, if we search into all the writings of the most ancient fathers, if we investigate even the decrees of synods, we shall find NO BOOK, NO DECREE, which treats of *the seven Sacraments*, and explains their ritual, before the seventh century.’ (Schelstraten De Disciplin. Arcan.)

It appears, therefore, from the above statement, that ‘an entire’ and mysterious ‘silence’ was ‘preserved on the subject of the Seven Sacraments’ of the Church of Rome for six centuries, and was then broken. The world was then told, for the first time, that Christ had appointed Seven Sacraments of the new dispensation which confer grace. The Canon of the Mass was then instituted by Gregory the Great. The Heads of the Beast were then developed. Seven Mountains were then seen with the name MYSTERY or SACRAMENT upon each: and upon them was seen a woman sitting, having upon her forehead her name written, “ MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.”

CHAPTER IV.

THE TEN HORNS OR KINGDOMS OF THE PAPACY.

“AND I STOOD UPON THE SAND OF THE SEA, AND SAW A BEAST RISE UP OUT OF THE SEA, HAVING SEVEN HEADS AND TEN HORNS, AND UPON HIS HORNS TEN CROWNS.”—Verse 1.

WHENEVER the Roman Empire is spoken of either by Daniel or by St. John, the ten kingdoms into which it should be divided are particularly mentioned.

In Nebuchadnezzar's dream the feet of the image prefigured the Roman Empire, and the *toes* the *ten* kingdoms into which it should be divided.

In Daniel's vision of four great Beasts which came up from the sea, the fourth represented the Roman Empire. This Beast was “dreadful and terrible and strong exceedingly: it had great iron teeth; it had also *ten* horns.”

In the twelfth chapter of Revelation we have an account of a “great Red Dragon,” representing “the DEVIL;” which in allusion to the Roman Empire, as the tool of the DEVIL, is thus described.—“There appeared another wonder in heaven: and, behold!

a great Red Dragon having seven heads and *ten* horns."

The Beast also, which we are considering, which represents the Papal Roman Empire or the Papacy, has seven heads and *ten* horns.

This Beast is again seen in the seventeenth chapter, where he is described as "a scarlet coloured Beast, full of names of blasphemy, having seven heads and *ten* horns."

Daniel's fourth Beast, as we have observed, is the Roman Empire, both Pagan and Papal. It therefore answers in its latter state to the Beast before us. The Beast is "*the Beast that was, and is not, and yet is.*" The number of the horns remains the same throughout. The only point of difference is, that the horns of the Papacy are "crowned," whilst the horns of the Pagan Roman Empire are not crowned. In the seventeenth chapter the horns of the Roman Empire are seen in a state of revolution, and are again uncrowned. In this last state the Pope will be a *confirmed Infidel*, but will still be, "the Beast that was, and is not, and yet is." For by exalting tradition and apocryphal writings, and putting them on a level with the Scriptures, the Romish Church has paved the way for infidelity. "*The word of God is made of none effect by her traditions.*"

We will give the horns of the Roman Empire, as enumerated by Bishop Newton, at the beginning of the eight century. They consisted of I. The Exarchate of Ravenna.—II. The State of Lombardy.—

III. The Senate of Rome.—IV. The Huns in Hungary.—V. The Alemanes in Germany.—VI. The Franks in France.—VII. The Burgundians in Burgundy.—VIII. The Goths in Spain.—IX. The Britons.—X. The Saxons in Britain. Of these the Pope, according to Daniel's prophecy of the little horn, "plucked up the first three by the roots." He plucked up the exarchate of Ravenna in the year 755 according to Sigonius; and the other two quickly followed.

At the present moment the horns of the Papacy are ten in number.

I. PRUSSIA.—II. FRANCE.—III. BAVARIA.—
IV. AUSTRIA.—V. SARDINIA.—VI. NAPLES.—
VII. BELGIUM.—VIII. SICILY.—IX. PORTUGAL.—
X. SPAIN.

And "upon these horns are ten crowns."

CHAPTER V.

NAMES OF BLASPHEMY ON THE HEADS OF THE PAPACY.

“AND UPON HIS HEAD THE NAME OF BLASPHEMY.”

Verse 1.

THE Seven Heads have a double signification, as we have seen. They may be considered as *consecutive*: they may be considered as *contemporaneous*.

As *consecutive*, they represent “*seven kings*,” i. e. *seven forms of government: Kings, Consuls, Dictators, Decemvirs, Military Tribunes with Consular Authority, Emperors, Dukes*. Instead of the last, Mr. Faber prefers the Carlovingian Patriciate. Upon these were *names of blasphemy*; but especially upon the Imperial Head. The Roman Emperors arrogated divine titles to themselves, and acted with an impiety only surpassed by that of the Popes.

As *contemporaneous*, they represent “*the seven mountains on which the woman sitteth*.” These mountains have also a double signification.

“The Seven Hills,” on which the *city* of Rome is seated, have on them *names of blasphemy*. How

could they be other than *eternal*, which supported the ETERNAL CITY ?

“The Seven Mountains ” on which the *Church* of Rome is seated have on them *names of blasphemy*. The name given to this church in Scripture is “*Mystery*.” The Seven Mountains on which she sits are her seven “*Mysteries*.” And are there not *names of blasphemy* upon them all ?

The First Sacrament is the Sacrament of Baptism, the first effect of which, according to the Catechism of the Council of Trent, is the remission of sins. ‘*Primus Baptisma effectus, peccatorum remissio.*’ Sin, whether original, or committed by ourselves, although it be so nefarious, that it might seem impossible that it should be even thought of, is remitted and pardoned by the wonderful virtue of this Sacrament. ‘*Hoc primum tradere oportet peccatum, sive a primis parentibus origine contractum, sive a nobis ipsis commissum, quamvis etiam adeo nefarium sit, ut ne cogitari quidem posse videatur, admirabili hujus sacramenti virtute remitti et condonari.*’ The Church of England teaches that Repentance and Faith are required of persons to be baptized. But the Church of Rome is silent upon this point. Our Saviour himself taught, “Except a man be born of water *and of the Spirit*, he cannot enter into the kingdom of God.” “He that *believeth* and is baptized shall be saved.”

To attribute the remission of sins to the mere rite of baptism, and to say that the former is ‘the effect’ of the latter is Blasphemy. Who can forgive sins.

but God only? And He has no where promised forgiveness of sins to the mere rite of baptism.

Again we are taught in the above Catechism, that concupiscence remaining in baptized persons is not sin. ‘*Concupiscentia in baptizatis remanens non est peccatum.*’

The second effect of Baptism is ‘the remission of the punishment due to sins;’ ‘*pœnæ peccatis debito remissio.*’ The third effect is, ‘an infusion of grace;’ ‘*gratiæ infusio.*’ The fourth effect, ‘an infusion of virtues;’ ‘*infusio virtutum.*’ The fifth effect, connexion with Christ the head; ‘*Christo capiti connexio.*’ The sixth effect, a ‘character,’ which can never be erased from the soul; ‘*qui ex anima numquam deleri potest.*’ The seventh effect is ‘the opening of Heaven:’ ‘*Cœlorum apertio.*’ What has been said of the first effect of Baptism is applicable to most of the other effects.

The second sacrament is that of Confirmation, in which the sacred chrism is used; the *recipe* of which, according to Pope Fabianus, the Apostles received from Christ and handed down to the Church!

The effects of Confirmation are four.

First, it pardons and remits sins: ‘*Ex quo sequitur, ut peccata etiam condonet ac remittat.*’ Secondly, it perfects the grace of baptism: ‘*baptismi gratiam perficit.*’ Thirdly, it not only increases grace, but increases it in a wonderful manner: ‘*non auget modo, sed admirabili quadam ratione auget.*’ The Saviour spoke of this sacrament when he said;

“Tarry ye in this city until ye be endued with power from on high!” So that the descent of the Holy Ghost on the day of Pentecost was the Sacrament of Confirmation! Fourthly, it imprints a ‘character.’

The Third Sacrament is that of the Eucharist. But how different a Sacrament is the Romish Eucharist from that which Christ ordained! Of all the Heads of the Beast, of all the mountains on which the Woman ‘*Mystery*’ sitteth, this is the most ‘full of names of blasphemy.’

When our Saviour instituted the Eucharist, he said, “*Take, eat ; this is my body.*” These words are taken neither literally nor figuratively by the Church of Rome.

They are not taken literally. For, in the first place, we observe that the word *is* has been altered by Papists. They take the words, “This is my body,” as if Christ had said, “This is *CONVERTED INTO* my body.” And this conversion of the substance of the bread and wine into the substance of the body and blood of Christ, they call *transubstantiation*. But our Saviour says nothing about conversion or transubstantiation. He simply says, “This is my body.” And in what language of the world does *is* import *IS CONVERTED INTO*? And yet the Council of Trent launches its anathema against all who do not believe that the word *is* is synonymous with *IS CONVERTED INTO*. See its thirteenth Session ; Second Canon on the Eucharist. ‘*Si quis dixerit in sacrosancto Eucharistiæ Sacramento remanere substantiam panis et vini una cum*

corpore et sanguine Domini nostri Jesu Christi; negaveritque mirabilem illam et singularem CONVERSIONEM totius substantiæ panis in corpus et totius substantiæ vini in sanguinem; manentibus duntaxat speciebus panis et vini: quam quidum CONVERSIONEM Catholica ecclesia aptissime *transubstantionem* appellat: anathema sit.' In reply to this anathema we can only say, that it remains with Roman Catholics to prove that the word *is* is literally identical with *IS CONVERTED INTO*, and whether it does not rather militate against all idea of a *conversion* or a *transubstantiation*.

But in the next place Christ said, "This is my BODY." But what does the Church of Rome say? The Catechism of the Council of Trent says, A WHOLE CHRIST, BOTH GOD AND MAN, IS CONTAINED IN THE EUCHARIST.—TOTUS CHRISTUS, ET DEUS ET HOMO, IN EUCHARISTIA CONTINETUR.—NOT ONLY THE TRUE BODY OF CHRIST AND WHATEVER PERTAINS TO A TRUE BODY, AS BONES AND NERVES: BUT ALSO A WHOLE CHRIST IS CONTAINED IN THIS SACRAMENT.—NON SOLUM VERUM CHRISTI CORPUS, ET QUIDQUID AD VERUM CORPORIS RATIONEM PERTINET, VELUT OSSA ET NERVOS, SED ETIAM TOTUM CHRISTUM IN HOC SACRAMENTO CONTINERI. Moreover; the Church of Rome asserts that there is a whole Christ in every particle, even the smallest, CHRISTUS TOTUS IN QUALIBET PARTICULA. I would ask, Does the Council of Trent take the word BODY *literally* in her first canon on the Eucharist? CHRIST says, "This is my BODY:" the Council says, 'Si

quis negaverit in sanctissimæ Eucharistiæ sacramento contineri vere, realita et substantialiter CORPUS ET SANGUINEM UNA CUM ANIMA ET DIVINITATE DOMINI NOSTRI JESU CHRISTI, ET PROINDE TOTUM CHRISTUM, anathema sit.' 'If any one shall deny that in the Sacrament of the most holy Eucharist there is contained truly, really, and substantially the BODY AND BLOOD TOGETHER WITH THE SOUL AND DIVINITY OF OUR LORD JESUS CHRIST, AND THEREFORE A WHOLE CHRIST, let him be anathema.' The Council declares that '*a whole and entire Christ* is contained under the species of bread and under each part of the whole species, and *a whole Christ* under the species of wine and under its parts.' 'Totus enim et integer Christus sub panis specie et sub quavis ipsius speciei parte, totus item sub vini specie et sub ejus partibus extitit.' Observe, Christ says of the bread, "*This is my body.*" The Church of Rome makes him say, '*This is my body* AND BLOOD AND SOUL AND DIVINITY, in short, A WHOLE AND ENTIRE CHRIST, BOTH GOD AND MAN.'

Again, Our Saviour says of the cup, "*This is my blood.*" The Church of Rome make him say, '*This is my blood* AND BODY AND SOUL AND DIVINITY, in short, A WHOLE AND ENTIRE CHRIST, BOTH GOD AND MAN.' The words which we have printed in capital letters are added gratuitously, because the Church of Rome has thought proper to do so. And yet that church talks of taking the words of Christ *literally*!!!

We need not waste our time in proving that the

Church of Rome does not take the words of Christ *figuratively*, for the Council of Trent in its first canon anathematizes all who believe Christ to be present in the Eucharist in a figure, 'in figura.'

As we shall have occasion to speak in another place (chap. vi. and chap. xix.) of the idolatry and blasphemy of the Mass, we will now only refer to its blasphemy in one point of view, viz. the dishonour brought by the 'blasphemous fable' of the Mass upon the ONE sacrifice on the cross, whereby was offered up 'a full, perfect, and sufficient propitiation, oblation, and satisfaction for the sins of the whole world.'

And, first, the sacrifice of the mass professes to be the very sacrifice of the cross offered anew. Let us hear the Catechism of the Council of Trent.

'Sacrificium Missæ et sacrificium crucis UNUM ET IDEM:—Unum itaque et idem sacrificium esse fatemur, et haberi debet, quod in missâ peragitur, et quod in cruce oblatum est, quemadmodum una est et eadem hostea, Christus videlicet Dominus noster, qui seipsum in arâ crucis semel tantum modo cruentum immolavit. Neque enim cruenta et incruenta hostia dux sunt hostiæ, sed una tantum, cujus sacrificium, postquam Dominus ita præcepit, 'hoc facite in meam commemorationem' in Eucharistiâ quotidie restauratur.

'The Sacrifice of the Mass and the Sacrifice of the Cross, ONE AND THE SAME.—We confess that the sacrifice which is completed in the mass, and that which was offered on the cross is ONE AND THE SAME, and it ought to be so held, since it is ONE

AND THE SAME VICTIM, namely, CHRIST OUR LORD, who once only immolated himself on the altar of the cross a bloody victim.

For the bloody and the unbloody victim are not two hosts (or victims), but only ONE, the sacrifice of which, since our Lord has thus enjoined, "Do this in remembrance of me," is DAILY RENEWED in the EUCHARIST.'

And, secondly, the Sacrifice of the Mass is PROPITIATORY, that is, it makes atonement for sin. This follows from the preceding statement. The Council of Trent declares that it is 'vere propitiatorium,' truly propitiatory. 'Hujus quippe oblatione paratus Dominus, gratiam et donum penitentiae concedens, crimina et peccata, etiam ingentia, dimittit.' 'The Lord being appeased by the oblation of him (namely, Christ in the Mass) conceding the grace and gift of penitence, remits crimes and sins, even very great ones.'

And then, thirdly, it is propitiatory, *not only for the living, but the DEAD.*

The Council declares that it is 'propitiatorium pro vivis et defunctis,'—'propitiatory for the living and the DEAD.' 'Non solum pro fidelium vivorum peccatis, poenis, satisfactionibus et aliis necessitatibus, sed et pro defunctis in Christo nondum ad plenum purgatis, rite, *juxta apostolorum traditiones*, offertur.' Sessio xxii. De Sacrificio Missæ. 'It is duly offered *according to the TRADITIONS of the Apostles*, not only for the sins, punishments, satisfactions, and other necessities of living saints, but also for the DEAD IN CHRIST, not as yet fully purged.'

We pronounce the Sacrifice of the Mass a BLASPHEMOUS FABLE, resting only on *tradition*. We again pronounce it BLASPHEMY, in spite of the fourth Canon of the twenty-second Session of the Council of Trent. We know who has said, "the curse causeless shall not come;" and therefore we despise the anathema therein contained, and declare that the Sacrifice of the Mass is DEROGATORY to the Sacrifice on the Cross.

If the Council curse us, it curses *St. Paul* also. We appeal from the Church of Rome to the Epistle to the Hebrews.

The Sacrifice of the Mass is blasphemy, for "*Christ, being come an High Priest of good things to come, by his own blood entered in ONCE into the holy place, having obtained eternal redemption for us.*" (Heb. ix. 11, 12.)

The Sacrifice of the Mass is blasphemy, for '*Christ is entered into heaven itself, now to appear in the presence of God for us,*' not in order to '*offer himself OFTEN,*' as he is made to do in every Sacrifice of the Mass; not to '*offer himself OFTEN,*' yea, *millions of times*, as he is made to do by the Romish Church, (for every Pope of Rome requires TWO MILLIONS of masses to get his soul out of purgatory); not to '*offer himself OFTEN as the Jewish High Priest entered into the holy place EVERY YEAR with blood of others;*' and as the Pope, the Romish PONTIFEX MAXIMUS, and the Romish priests, enter into the house of God not only '*EVERY YEAR,*' but '*EVERY DAY,*' with the unbloody Sacrifice of the Mass, "*for*

then must he often have suffered from the foundation of the world." (Heb. ix. 24, 25.)

The Sacrifice of the Mass is blasphemy, for "*now ONCE in the end of the world hath he appeared to put away sin by the sacrifice of himself.*" (Heb. ix. 26.)

The Sacrifice of the Mass is blasphemy, for "*as it is appointed unto men ONCE to die,*" and ONLY ONCE, for "*after this the judgment: SO CHRIST WAS ONCE OFFERED (AND ONLY ONCE) to bear the sins of many.*" (Heb. ix. 27, 28.)

It would be just as absurd to say that a man must die millions of times, as to say that Christ is to be offered millions of times. "*It was appointed unto man to die ONCE:*" "*so CHRIST has been offered ONCE.*" "*For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered YEAR BY YEAR CONTINUALLY make the comers thereunto perfect. For then would they not have ceased to be offered?*"

Certainly they would. For "*the worshippers ONCE purged should have had no more conscience of sins. For in those sacrifices there is remembrance again made of sins every year.*" (Heb. x. 1—3.) In the Sacrifices of the Mass there is "*a remembrance again made of sins every*" DAY. Oh! what blasphemy! The sacrifice offered once upon the cross '*in Eucharistia quotidie instauratur,*' '*is renewed daily in the Eucharist.*' (See Catechism of the Council of Trent.) The Romish priests who are '*DAILY RENEWING*' the sacrifice offered upon the cross are described to the

very letter by St. Paul. *'Every priest standeth DAILY ministering and offering OFTENTIMES the same sacrifices.'* And the absurdity of their employment is described: "*which can never take away sin.*" (Heb. x. 11.) St. Paul declares that Christ was offered ONCE and only once; "*as it is appointed unto men ONCE to die,*" and only ONCE. The Church of Rome declares that Christ is offered DAILY: that his sacrifice is renewed DAILY. Observe how strong the language of St. Paul is. "*We are sanctified,*" says he, "*through the offering of Jesus Christ ONCE FOR ALL.*" (Heb. x. 10.) Christ, "*after he had offered ONE sacrifice for sins, for ever sat down on the right hand of God.*" (verse 12.) "*By ONE offering he hath perfected for ever them which are sanctified.*" (verse 14.) "*Where remission of these is, there is no more offering for sin.*" (verse 18.) "*This he did ONCE when he offered up himself.*" (Heb. vii. 27.) The statement of St. Paul, repeated over and over again, is diametrically opposed to the creed of the Papacy. Since "*there remaineth no more offering for sin,*" the Sacrifice of the Mass is *blasphemy*.

THE FOURTH head of the Beast, that is, the fourth mountain on which the Church of Rome, whose name is *'Mystery,'* sitteth, is the mystery or sacrament of *Penance*. This head also has *'names of blasphemy.'* The Church of Rome makes a Saviour of this sacrament, and teaches that thereby satisfaction is rendered to God. She confounds repentance with penance. Repentance indeed is indispensable to salvation, for unless a man feel the burden of sin, he

will not feel his need of a Saviour. "They that are whole need not a physician, but they that are sick." But even repentance does not make us *worthy* of the divine favour. It has no *merit* in it. And as for *the penance* of the Church of Rome, it is blasphemy. The command of scripture is, *Repent!* μετανοείτε but not, *Do penance!* Did St. Paul tell the jailor at Philippi, who fell down before him trembling and asked, What he must do to be saved?—that he must *do penance* in order to obtain the forgiveness of sins! No. His answer was simply, *Believe*. "*Believe in the Lord Jesus Christ, and thou shalt be saved.*" But such language as this is never heard from the mouth of '*the Beast*.' This would be indeed a death-blow to Papal indulgences.

If a sinner were directed simply to repent of his sins, and to throw himself just as he is with all his sins about him upon the free mercy of Christ, as his Saviour; there would no longer be need of pilgrimages, repetitions of Ave-Marias and Pater-Nosters, of counting of beads, confession to priests, works of supererogation and all the farrago of Popery. Farewell to penance! farewell to the doctrine of purgatory! the Papacy would have lost its fourth head.

Oh that every Romish priest would weigh well the meaning of St. Paul, when he said, "*By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast.*" We should then no longer hear of the sacrament of penance: for Christ would be honoured, not blasphemed. They would lead men to Christ,

not *from* Christ. They would then feel the truth of the scriptural doctrine contained in the following verse :—

‘ Could my zeal no respite know,
 Could my tears for ever flow ;
 All for sin could not atone :
 Thou must save, and thou alone.’

THE FIFTH head of the Papacy, in other words, the fifth mountain on which the woman ‘ *Mystery* ’ sitteth, is the mystery or sacrament of *Extreme Unction*. Upon this head is ‘ *the name of blasphemy*.’

This sacrament ‘ remits venial sins : mortal sins are taken away by the sacrament of penance.’ This is the language of the Catechism of the Council of Trent. ‘ *Peccata venialia remittit: exitiales enim culpæ pœnitentiæ sacramento tolluntur.*’ And this remission of sins is expressly attributed to the virtue of these sacraments. For the Catechism goes on to say,—‘ *Neque enim hoc sacramentum primario loco ad graviorum criminum remissionem institutum est; sed Baptismum tantum et Pœnitentia vi sua hoc efficiunt.*’ ‘ For this sacrament (*viz.* of extreme unction) was not primarily instituted for the remission of more grievous offences : but Baptism only and Penance effect this *by their own virtue*.’

Here Christ is completely excluded. Baptism and Penance remit mortal sins : Extreme Unction remits venial sins. And this remission they effect *by their own virtue*, ‘ *vi sua*.’ We repeat, Christ is completely excluded, though “ *there is none other name under heaven given amongst men whereby we must be*

saved." The dying sinner is directed by the Romish priests to have recourse to this sacrament for the remission of his venial offences, his deadly sins having been washed away by the sacraments of Baptism and Penance. What blasphemy is this ! What dishonour is done to Christ ! And these blasphemies and this dishonour proceed from those who claim to be exclusively his ministers, and to belong to the only true church upon earth.

We will only add, with respect to the passage in the fifth chapter of St. James which is adduced in favour of Extreme Unction, that it is wholly inapplicable. St. James says, "*The prayer of faith shall save the sick, and the Lord shall raise him up : and if he have committed sins they shall be forgiven him.*" The promise is absolute. It refers to the miraculous gifts of healing, which were imparted to the primitive church. The sick man, who should "*Call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord,*" should be "**RAISED UP.**" Nor was health to be restored to the body only : it was to be restored to the soul of the sick man. The one was the sign of the other.

In like manner, when our Saviour was upon earth, he healed the bodily infirmities of men in token that he was able to forgive sins. "*That ye may know that the Son of Man hath power upon earth to forgive sins, (then saith he to the sick of the palsy) Arise, take up thy bed, and go into thy house.*" (Matt. ix. 6.) The Romish Sacrament of Extreme Unction has no foundation in Scripture. It is professedly adminis-

tered to the sick man; *when in the article of death.* The Catechism promises healing, with this proviso, 'siquidem profutur sit,' 'if it should be profitable.' But alas! no healing follows. The individual dies, with the impression upon his mind, that this Sacrament is in some sort a viaticum or passport into the eternal world.

The sixth and seventh heads of the Papacy, that is; the sixth and seventh mountains on which the woman "*Mystery*" sitteth, are the Mysteries or Sacraments of *Orders and Matrimony*. These institutions are ordinances appointed by God. The Church of Rome; however, in making Sacraments of them, teaches that they confer grace, and yet, in the plentitude of her wisdom, pronounces them incompatible with each other. The Church of Rome flatly contradicts St. Peter and St. Paul. The Pope talks much about the supremacy of Peter, and boasts that he is the successor of that Apostle. But we learn from Matt. viii. 14, that St. Peter was married. St. Paul and the Pope are also at variance. St. Paul says, "*A bishop must be blameless, the husband of one wife.*" "*The wives of deacons must be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well.*" (1 Tim. iii. 2, 11, 12.) In the following chapter the Apostle foretells the Romish Apostacy. "*Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils,* (i. e. doctrines concerning dæmons

or departed spirits) *through the hypocrisy of liars, having their conscience seared with a hot iron, forbidding to marry, and commanding to abstain from meats.*" (Chap. iv. 1, 2, 3.)

The blasphemy which is common to all the heads of the Beast, i. e. to all the Mountains on which the woman "Mystery" sitteth is this, that all are said *to confer grace*; and this *by their own efficacy*, '*visua*,' as it is expressed in the Catechism of the Council of Trent, or '*ex opere operato*' as the Council has it.

We will close this chapter by quoting the eighth canon of the council respecting the Sacraments. 'Si quis dixerit per ipsa novæ legis sacramenta ex opere operato non conferri gratiam, sed solam fidem divinæ promissionis ad gratiam consequendam sufficere; anathema sit.' '*If any one shall say, that by the sacraments of the new law grace is not conferred 'ex opere operato,' but that faith in the divine promise is alone sufficient to obtain grace; let him be anathema.*'

CHAPTER VI.

THE PAPACY A TYRANNICAL IDOLATROUS EMPIRE.

“THE BEAST WHICH I SAW WAS LIKE UNTO A LEOPARD.”—Verse 2.

A BEAST denotes, in Scripture, a *tyrannical idolatrous Empire*. And such an Empire we have in the Papacy.

The Empire which was set up by the Gregories and the Innocents had not its parallel upon earth. It was an universal Monarchy of which the Pope was Head, the Cardinals being Counsellors ; the Legates in the different kingdoms of Europe, Viceroys ; the Archbishops and Bishops, Governors and Lieutenant-Governors ; the Priests, Ministers of the police and of the finances ; the Religious Orders, the standing Militia. And how great was its tyranny ! It allowed no equal. It endured no rival. It condemned contradiction as treason, and opposition as rebellion. It admitted no judge but its own decision ; no rule but its own will ; no reason but its own decree ; no object but its own advancement. No book might be read which it had not sanctioned ; no doctrine

believed, which it had not decreed ; no ceremony practised, which it had not approved. And then, under peril of eternal damnation, its own books, doctrines, and ceremonies were to be read, believed and approved, however blasphemous, unscriptural and unmeaning ! The Papacy considers *toleration a sin, persecution a duty*. Let us hear Bossuet on this point. ‘ *The Church of Rome is, and ever will be, opposed to religious indifference, because she is the most intolerant of all Christian societies. She will stand alone. She cannot suffer her doctrines to be questioned. It is this which renders her so severe, so unsociable, and so odious, to all sects which are separated from her. They desire only to be tolerated by her, or not to be exposed to the fulminations of her anathemas. But her holy severity and her holy delicacy forbid such indulgences, or rather such weakness. There is no illusion more dangerous than to make toleration a characteristic of the true church.*’ This is the confession of a *Roman Catholic* as to the *tyranny* of his own church. To this we will subjoin the testimony of a *Dissenter*, which may not be without its weight in the present day. ‘ It has been commonly said,’ observes Matthew Henry, ‘ that *Popery and Tyranny go together and mutually befriend each other*. I remember it was said by a great man at the time of the Popish Plot in King Charles the Second’s time, that he apprehended the project to be thus laid, that *in England Popery was to bring in Tyranny, and in Scotland Tyranny was to bring in Popery*.’ And the opinion which this emi-

nent commentator himself entertained of Popery, he expressed in the same sermon in these words:—
 ‘Popery impiously invades the rights and liberties of the subjects of Christ’s kingdom. *It enslaves them, oppresses them, and tyrannizes over them.* It says to their souls, *Bow down and worship THE IMAGE OF THE BEAST. Bow down that we may go over.* As one of the Popes made the Emperor bow down and then set his foot upon his neck, impiously applying that promise to himself, ‘*Thou shalt tread upon the lion and adder.*’ thus have the Romish Priests gloried in their triumphs over the souls of man. One of them said, ‘If Luther had not appeared when he did, they would have brought the people to eat grass like oxen.’’ In the same sermon we find these remarks: ‘Being delivered out of the snare of *Popish Tyranny*, let us stand fast in the liberty wherewith Christ has made us free, and dread the thoughts of being again entangled in the snare: However it may change its disguises, *Popery is the same evil thing that ever it was: and its factors and patrons as restless as ever to re-establish it in our land. I wish too there may not be those among ourselves, who make light of our deliverance.* We have no reason to be secure, but to take heed lest by our sins we provoke God to suffer *those oppressors of conscience* again to have dominion over us. O let us be earnest with God in prayer, to keep Popery out of our nation, and to fortify our bulwarks against it, that, if that enemy should come in like a flood, the Spirit of the Lord may again lift up a standard against him.’

Such is Matthew Henry's opinion of the *tyranny* of Popery. Popery is indeed a spiritual tyranny. The Pope having determined that the sun did, or ought to, move round the earth, Galileo was imprisoned for maintaining the true, but opposite, system. The learned authors of the Jesuits' edition of Newton were obliged to usher their volumes into the world with the cowardly declaration of the falsity of the very theory which they had established. Leo X. prohibited every work translated from the Greek or Hebrew. And why so? lest the Sacred Scriptures should fall into the hands of the great mass of the people. So ignorant had Popery made the clergy that we read of one churchman who complained that *a new language called Greek* had been discovered, which threatened the most serious calamities to the church! *Pure Popery and real liberty cannot breathe in the same atmosphere.* Kings, as well as subjects, have groaned under the *tyranny* of the Papacy. Henry IV., of Germany, the proudest sovereign in Europe, was suffered by the Pope to remain three dreary days, from dawn till sunset, with bare head and feet in the open air, a suppliant at the gate of the fortress of Canossa, where Gregory was residing. Innocent III. boasted that the Pope was as much superior to a King, *as the Sun is to the Moon!* And accordingly *he excommunicated the whole world!* King Dandalus was tied by the neck with a chain to the table of Clement VI. and compelled to gnaw bones like a dog. Frederic I. was constrained to hold the Pope's stirrup. Nay, he was trodden under

foot by Pope Alexander III. Henry II., of England, submitted to be scourged at the tomb of Becket. John was compelled to accept his crown from Pandulph, the Pope's legate.

But the *tyranny* of Papacy is seen in nothing more than in its denial of the Holy Scriptures for the unrestrained use of all men. We need only refer to the fourth rule of the Council of Trent, which relates to prohibited books : and to the circular of the Pope in May 1824, relative to the Bible Society. To deny to the poorest of God's creatures the bread of life is the acmè of cruelty. It is in vain that the Pope calls himself the Father of the Christian world.—
"What man is there of you, whom if his son ask bread, will he give him a stone?" (Matt. vii. 9.) *The Pope is that man.* When his sons ask for "bread," even the Bread of Life, the Word of God, he gives them "a stone," the stone of "traditions and commandments of men."

And the Papacy is in the present day, as much as ever, a *tyrannical* empire. It is indeed alleged, that Roman Catholics only wish to bring into practical operation the great principle of individual duty and social right—that every human being should worship God according to the sincere dictates of conscientious belief. We are told that the Catholics of Ireland have even grounded their petitions for emancipation on this great principle of freedom of conscience. We are reminded that this is an universal principle, not confined to one sect or persuasion, but extended to every existing and to every possible mode of Chris-

tian belief. Much is to be heard in the present day in praise of freedom of conscience. But alas ! how much freedom of conscience is to be found in DENS' THEOLOGY ? Dens tells a different tale. He proclaims aloud that the Papacy allows *no* freedom of conscience ; that it is as much as ever a *tyrannical* empire. The question is put in plain terms, '*Are Heretics rightly punished with DEATH ?*' And the answer is equally plain. It is in the AFFIRMATIVE.

If, however, the Papacy were not *idolatrous* as well as *tyrannical*, it could not be *the Beast*. For a *Beast* denotes in Scripture *an idolatrous tyrannical empire*. But the *idolatry* of the Papacy appears in three respects.

First : It encourages the worship of Images. This is a direct violation of an express command in Scripture, "*not to make to ourselves a graven image, nor bow down to it, nor worship it.*" This commandment, therefore, is commonly omitted in Catechisms of the Romish Church.

The command of God is, "*Thou shalt not make to thyself a graven image.*" The command of the Council of Trent is, '*Images of Christ, of the Virgin Mother of God, and of other saints are to be had in churches.*' '*Imagines Christi, Deiparæ Virginis et aliorum sanctorum in templis habendæ.*'

The command of God is, "*Thou shalt not bow down to them.*" The command of the Council is, to '*Kiss them, and uncover the head, and fall down before them*'—'*quas osculamur, et coram quibus caput aperimus et procumbimus.*'

The command of God is, "*Thou shalt not worship them.*" The command of the Romish Church is, '*Thou shalt worship them with Dulia.*' It is in vain that Papists draw a distinction between *Latria* and *Dulia*. The command of God is, "*Thou shalt not worship them.*" This command is absolute. It forbids *Dulia* as well as *Latria*. And if the making an image, kissing it, uncovering the head and prostrating one's self before it, be not worshipping it, what is? The highest degree of external worship is the act of falling down before the object of worship. Thus St. John *fell down to worship* before the feet of the angel. And the angel said unto him, *See thou do it not.* (Rev. xxii. 8.) The command of the angel was, "*Worship God.*" Accordingly we are exhorted in the ninety-fifth Psalm to "*Worship and fall down, and kneel before the Lord our Maker.*" But members of the Romish church are taught to fall down, and kneel before Images; and are therefore taught to worship them.

A foot of St. Peter's statue at Rome is nearly worn away by the perpetual kisses of the devotees, who are taught to salute it whenever they pass. And as to the worship which is paid to the picture of St. Dominic of Surriano, the language of the Roman Catholic writer Aringhus is most express. '*The worship of this picture is become so famous through all Christendom that multitudes (to the number of 100,000 and upwards) resort annually to pay their devotions to it.*' In the Romish books of office, a prayer is ordered by the rubric to be addressed to the sacred and mira-

culous picture of St. Veronica: '*Conduct us, O thou blessed figure, to our proper home, where we may behold the pure face of Christ.*' For further information on this subject the reader is referred to Letter VII. of '*Popery in Alliance with Heathenism.*'

In order to produce something from Scripture which might seem to favour this worship of images, the Rhemish New Testament translates Heb. xi. 21, thus; "*and worshipped the top of his rod,*" leaving out the preposition "*upon.*" Our translation retains the preposition. "*And worshipped leaning upon the top of his staff.*" The passage to which St. Paul refers is the thirty-first verse of the forty-seventh chapter of Genesis. "*And Israel bowed himself upon the bed's head.*" This might be rendered, "*And Israel bowed himself upon the top of his staff.*" This shows that our translation of Heb. xi. 21, is correct. By '*bowing himself,*' St. Paul understood '*worshipping.*' But what do we find about Jacob's "*worshipping the top of his rod?*" The Papists worship images; and therefore they would make Jacob worship images too. They suppose that there was an image of the Virgin upon the top of his rod! "*By faith Jacob worshipped*" the Virgin! But the Papists "*have forgotten the covenant of the Lord their God; they have corrupted themselves; they have made them graven images.*" They have forgotten that "*the Lord their God is a consuming fire, even a jealous God:*" and that he has said, "*I am the LORD: that is my name: and my glory will I not give to another, neither my praise to graven images.*" (Deut. iv. 23,

24, 25 ; Isaiah xlii. 8.) But, secondly, the Papacy is an *idolatrous* empire, because it encourages the worship of saints and angels.

It is obvious that the Virgin Mary comes first under our notice. The worship of the Virgin is grounded upon the words of the Angel to her, "*Blessed art thou amongst women.*" But is it not said of Jael, "*Blessed shall Jael the wife of Heber the Kenite be ; blessed shall she be above women in the tent*" ? Why then do Papists worship the Virgin, and not Jael, the wife of Heber the Kenite, who was *blessed above women* ? If however Papists deny that they worship the Virgin, we will refer them to the Encyclical letter of the present Pope, Gregory XVI., in which the Virgin is called '*the whole ground of our hope.*' The Pope's words are remarkable for their gross idolatry.

' Sed ut omnia hæc prospere ac feliciter eveniant, levemus oculos manusque ad sanctissimam Virginem MARIAM, quæ sola universas hæreses interemit, nostraque maxima fiducia, imo tota ratio est spei nostræ. Suo ipsa patrocinio in tanta Dominici gregis necessitate studiis, consiliis, actionibusque nostris exitus secundissimos imploret.' '*But that all these things may have a prosperous and happy issue, let us lift up our eyes and hands to the most Holy Virgin MARY, who alone destroys all heresies, and is our greatest reliance, yea, the WHOLE GROUND OF OUR HOPE. May she, in so great necessity of the Lord's flock, implore by her patronage favourable results upon our endeavours, counsels and actions.*' Whilst the

present Pope exhorts his followers to 'lift up their eyes and hands to the Most Holy Virgin MARY,' we prefer to follow the advice of Jeremiah, "*Let us lift up our heart with our hands unto God in the heavens.*" (Lam. iii. 41.) This idolatrous letter is dated September 1832, in the second year of the present Pope's Pontificate.

We might refer our readers to the Liturgies, Missals and Breviaries published at Rome by the highest authority, in which the Virgin Mary is continually called '*The Queen of Heaven,*' '*The Mother of Mercy,*' '*The Hope of the World,*' '*The only Trust of Sinners.*' In '*The Garden of the Soul,*' the following prayer is offered to the Virgin: '*Hail! Holy Queen, Mother of Mercy, our life, our sweetness, and our hope, to thee we cry, poor banished sons of Eve, to thee we send up our sighs, mourning and weeping in this valley of tears! Turn then, most Gracious Advocate, the eye of mercy towards us!*' In '*The Poor Man's Manual,*' the following prayer is offered: '*We fly to thy patronage, O holy Mother of God, despise not our petitions in our necessities: but deliver us from all dangers, O ever blessed and glorious Virgin!*' The Latin Church had a favourite chaunt in honour of the Virgin Mary:

'Tu spes certa miserorum,
Vere mater orphanorum,
Tu levamen oppressorum,
Medicamen infirmorum,
Omnibus es omnia.

In the Church at Florence is an inscription with

these words : ‘ *There is no one who can be saved, O most holy Virgin, but through thee ! there is no one who can be delivered from evils, but through thee ! there is no one from whom we can obtain mercy, but through thee !* Mary opens her bosom of mercy to all ; so that the whole universe receive out of her fullness—the captive, redemption ; the sick, health ; the afflicted, comfort ; the sinner, pardon ; the just, grace ; the angels, joy ; the whole Trinity, glory !’ Papists address the Virgin on their knees as ‘ *the Refuge of Sinners,*’ ‘ *the Ark of the Covenant,*’ ‘ *the Gate of Heaven,*’ ‘ *the Health of the Weak,*’ ‘ *the Comfort of the Afflicted,*’ ‘ *the Throne of the Trinity.*’ In the Rosary they are instructed to offer TEN prayers to her for every ONE which they offer to God. ‘ *The Creature*’ is thus commanded to be ‘ *worshipped*’ ten times ‘ *more than the Creator, who is blessed for ever. Amen.*’ It appears from this that Rome Papal too nearly resembles Rome Pagan. (Rom. i. 25).

The Virgin is put on a footing with the Saviour. It was said by Augustine, ‘ that there were many excellent sayings in the writings of Cicero, and in other books, but that in no book was there a saying to be found like that of Christ, “ *Come unto me, all ye that labour and are heavy laden, and I will give you rest.*” The Papists, however, have such a book in ‘ *the Psalter of the Virgin.*’ In that blasphemous work we find it written, ‘ *Come unto HER, all ye that labour and are heavy laden, and SHE will refresh you.*’

The Virgin is also put on a footing with the Saviour by the Council of Trent, which declares that she was born without original sin. Thus the Virgin was immaculately conceived as well as Christ ! In that blasphemous composition, above referred to, 'the Psalter of the Virgin,' divine attributes are ascribed to her. The Psalms are therein altered in such a manner that where the name of God occurs, the name of the Virgin is substituted. Thus, instead of, "*Bless the Lord, O my soul !*" we have, "*Bless the Mother of Jesus Christ, O my soul !*" Instead of, "*In thee, O Lord, have I hoped,*" we have, "*In thee, my Lady, have I hoped.*" Instead of, "*Sing unto the Lord a new song,*" we have, "*Sing unto our Lady a new song.*" Instead of, "*Let every thing that hath breath praise the Lord,*" we have, "*Let every thing that hath breath praise our Lady.*"

How gross is the idolatry contained in that scandalous form of devotion which is said to have been revealed by an angel to St. Bernard ! Witness the following extract : "*Hail, Mary, handmaid of the Holy Trinity ! Hail, Mary, Salvation and Comforter of the living and the dead ! Be with me in all my tribulations, necessities, straits and infirmities, and procure for me pardon for all my sins ; and especially in the hour of my departure be not wanting to me, O most pious Virgin Mary ! I adore and bless thy most blessed feet, with which thou didst bruise the head of the old serpent with all his monsters. I adore and bless thy most chaste womb, like to a heap of wheat set about with lilies. I*

adore and bless thy most noble heart. I adore and bless thy most prolific breasts, like to clusters of grapes. I adore and bless thy polished hands, full of hyacinths. I adore and bless, &c.'

In this form of devotion adoration is expressly offered, not only to the Virgin herself, but to every individual member of her body. Can any thing be conceived more grossly idolatrous? All the attributes of Deity are assigned to a finite created woman. She is worshipped with the highest possible veneration. She is made omnipresent, omniscient, and omnipotent. And in some respects she is exalted above the Saviour, at least, if we may judge from that prayer, '*Jure Matris, impera Redemptori.*'—'*By a Mother's right, command the Redeemer.*'

Nor is this idolatrous worship confined to the Virgin. No later than the year 1807, Pius VII. instructed Romanists to say, '*Jesus, Mary, and Joseph! assist me in my last agony!*'" And in the Litanies for the dying such exclamations as the following abound, '*Holy angels, pray for us! Holy archangels pray for us! Holy Abel, pray for us! Holy Abraham, pray for us! Holy Paul, pray for us! Holy Peter, pray for us! Holy Francis, pray for us! Holy Monks and Friars, Holy Virgins and Widows, pray for us!*' (see Sermon on the Invocation of Angels, Saints, and the Virgin Mary, by Rev. W. F. Vance.)

But, thirdly, the Papacy is *idolatrous*, because it makes *an idol* of a little flour and water! Papists profess to create their Creator: what they create they

adore, (as it was said of Pope Martin V. 'quem creant, adorant') and having adored their Creator, they devour him! Oh, that every Roman Catholic would weigh well the language of the Prophet Hosea, "*The workman made it: THEREFORE IT IS NOT GOD.*" Papists believe that the bread in the Eucharist is converted into the body, blood, soul, and divinity of Christ, and this conversion they call transubstantiation.

But Christ says nothing about conversion or transubstantiation. He simply says "*This is my body.*" There are only two ways in which this can be taken literally: of which one is absurd and the other is taken by Protestants. The absurd interpretation makes Christ to say, ONE THING IS ANOTHER, as if he were to say, *An egg is an elephant, an apple is a horse, a man is a house, a mouse is a tree.* This is plainly absurd. The only literal interpretation which is left is that which is taken by Protestants, which makes Christ to say, ONE THING REPRESENTS ANOTHER. This is the only rational interpretation. A third interpretation, which may be made, is that taken by Romanists. They make Christ to say, ONE THING IS CONVERTED INTO ANOTHER. And this conversion they call transubstantiation. They take the words of Christ in the sense of the following assertions:—*An egg is changed into an elephant, an apple into a horse, a man into a house, a mouse into a tree, a rod into a serpent.* Now if we were really to see these changes take place, we should believe. But as long as an egg remains an egg, it would

be in vain for all the Romanists in the world to try to make us believe it were changed into an elephant. In the same manner we shall never believe apples, men, mice and rods to be changed into horses, houses, trees and serpents, till we see the change take place. We are told by Papists that the same power which changed Moses' Rod into a serpent can change bread into the body of Christ. Undoubtedly. But Moses' Rod was *really* changed into a serpent: *the change was seen*: "*It became a serpent: and Moses fled from before it: and the Lord said unto Moses, Put forth thine hand and take it by the tail: and he put forth his hand, and caught it; and it became a rod in his hand.*" (Exodus iv. 3, 4.)

Here indeed we find a transubstantiation or conversion of substance. The rod is changed into a serpent; and Moses flees from the serpent. Again, Moses takes the serpent *by the tail*: and it is changed into a rod in his hand. But what has all this in common with Romish transubstantiation, which is no transubstantiation at all? The bread remains bread. The wine remains wine. Behold your gods, ye Papists! 'The Romish Church,' says Archbishop Tillotson, 'teaches that the bread and the wine in the sacrament are changed into the natural body and blood of Christ. It might seem strange, if any man should write a book to prove that an egg is not an elephant, and that a musket-bullet is not a pike. It is every whit as hard a task to prove that what we see, and handle, and taste to be bread, is bread, and not the body of man.' The

business of transubstantiation is not a controversy of scripture against scripture, or of reason against reason : but of downright impudence against the words of God, and the sense and reason of mankind.' We are not surprised after this to find the following profession in a Manual of Prayers, dated 1725, to be used by the worshippers of the wafer-god : '*I do utterly renounce the judgment of my senses, and all human understanding !!!*'

When we say of Daniel's four Beasts that the first is the Babylonish Empire ; the second is the Persian ; the third is the Grecian ; and the fourth is the Roman : when we say that the Great Red Dragon of St. John is the DEVIL OR SATAN, and that the Beast before us is the Papacy ; that the second Beast is the Society of Jesuits ; and the Council of Trent the Image : no one is at a loss to determine what is meant by the word *is*. When Daniel said to Nebuchadnezzar, *Thou ART this Head!*—when we say to the Pope, *Thou ART this Beast!* it requires no great depth of judgment to know what is meant by the word *ART*. When the Angel said to St. John, "*The seven Heads ARE seven mountains on which the woman sitteth : the ten horns ARE ten kings : the woman which thou sawest, is that great city which reigneth over the kings of the earth,*" the import of the words *ARE* and *is* would be quickly understood. When Christ said to his disciples, "*I am the way ; I am the vine ; ye are the branches ; Verily, verily, I say unto you, I am the door of the sheep,*" the disciples would be at no loss to determine the import

of the words AM. and ARE. Nor would they be at a loss to discover Christ's meaning, when he said, "*This is my body,*" especially as he said, "*This do in remembrance of me,*" and "*This do, as oft as ye shall drink it, in remembrance of me.*" We may as well suppose that Daniel's Head of Gold was CONVERTED INTO NEBUCHADNEZZAR; that the four Beasts were CONVERTED into four Empires: that the little Horn was CONVERTED into the Pope: that the seven Heads were CONVERTED into seven Kings, and these again into seven mountains: that the woman which St. John beheld was CONVERTED into a great city: that Christ was CONVERTED into a Way, into a Vine, and into a Door;—(and who does not see the absurdity of such transubstantiations?)—we may as well suppose all these absurdities, as that the bread is CONVERTED into Christ's Body, Blood, Soul and Divinity!!!

It is as clear as daylight that the verb to BE in the above expressions signifies to REPRESENT. Thus the seven heads *represent* seven mountains; they also *represent* seven kings: the ten horns *represent* ten kings or kingdoms: the woman *represents* that great city Rome: the broken bread *represents* the body, and the poured out wine *represents* the blood of Christ, which was shed for our salvation.

The consecrated wafer is but a wafer still. To say that its substance is changed into the substance of Christ's body, is *blasphemy*. To fall down before it and adore it, is *idolatry*. But, in one respect, the Papists are worse than heathen idolators. No heathens

ever *ate* their gods. Their deities were sacred, and, as such, were set apart. None might touch them ; much less *devour* them. But members of the Romish Church *eat* their God. This is a union of *cannibalism* and *idolatry*, which has had no parallel upon earth. The Papacy is therefore an *idolatrous* as well as a *tyrannical* empire.

We will close this chapter in the words of Lord William Russel expressive of his opinion of the Papacy, a little before his death.

‘ As for Popery, I look on it as an *idolatrous and bloody* religion. I therefore thought myself bound in my station to do all I could against it. By that I foresaw that I should procure to myself such great enemies, and so powerful, that I have been for some time expecting the worst ; and, blessed be God ! I fall by the axe, and not by the fiery trial.

‘ I did believe, and do still, that Popery is breaking in upon this nation, and that those who advance it, will stop at nothing to carry on their design. I am heartily sorry that so many Protestants give their helping hand to it ; but I hope God will preserve the Protestant religion and this nation, though I am afraid it will fall under very great trials and very sharp sufferings.’

To these sentiments of Lord W. Russel, we will only add those of Dr. Watts.

‘ We are ready to look on Popery as lying afar off, across the seas ; as an evil thing at a great distance, and are not so much impressed with a grateful sense of our preservation from it. We are too soon for-

getful of our narrow escape from this mischief by the late Revolution, and the Protestant succession, by the arm of God, and by the best of kings—William our deliverer, and George our defender. Had it not been for these providences of heaven and these princes on earth, our land might have been filled with these superstitions, and they might have been imposed on us under the penalties of *imprisonment and poverty, torment and death*. *And how could we stand under the fiery trial? Awake, O my heart, and let my tongue awake into songs of praise and salvation, that I am not tempted or compelled to disgrace the blood of my Saviour, by having other atonements for sin imposed on my conscience.* And in the midst of thy praises to God, O my soul, drop a tear of pity on thy brethren, who dwell in the midst of these temptations: and in the language of Christian sympathy lift up a prayer to heaven for them and say, “*How long, O Lord, how long?*”” (Watts’s Works, i. 411, edition of 1800.)

CHAPTER VII.

THE PAPACY COMPARED TO A LEOPARD WITH THE MOUTH
OF A LION AND THE FEET OF A BEAR.

“AND THE BEAST WHICH I SAW WAS LIKE UNTO
A LEOPARD, AND HIS FEET WERE AS THE FEET
OF A BEAR, AND HIS MOUTH AS THE MOUTH
OF A LION.”—Verse 2.

It has been remarked by Bishop Newton, that Jerome greatly wondered that Daniel, when he had placed a lion, a bear, and a leopard in three kingdoms, should compare the Roman empire to no beast. The name was perhaps concealed to make the beast more formidable, so that whatever we might understand most fierce in beasts, that we should understand the Romans to be. The fourth Beast, observes the Bishop, was so great and horrible that it was not easy to find an adequate name for it; and the Roman empire was “dreadful and terrible and strong exceedingly” beyond any of the former kingdoms. If these observations of the Bishop are true of Daniel’s fourth Beast *before* the appearance of the little Horn, that is,

of the Pope, they are no less applicable to it *after* the little Horn sprang up and plucked up three Horns by the roots. In other words, if this description applies to the *Pagan* Roman empire, which is Daniel's fourth Beast *before* the rise of the little Horn, it applies with no less force to Daniel's fourth Beast *after* the rise of the little Horn, which represents the *Papal* Roman empire, and which coincides with the Beast before us.

This Beast is indeed "*dreadful and terrible and strong exceedingly!*" It is a most horrid monster! a more horrid cannot be conceived! a compound of a lion, a leopard, and a bear!

The Papacy has "*the mouth of a lion.*" This is the mouth which is described by Daniel as having "*great iron teeth,*" which "*devour and break in pieces,*" yea, which "*devour the whole earth.*" (Dan. vii. 7, 23.) The lion is the king of beasts. In like manner the Pope claims to be king of kings.

He is, according to Bellarmine, supreme in spirituals, and hence, *indirectly, in temporals*. To denote this double supremacy, he has *two* swords carried before him. Gregory the Second styled himself a *God upon earth*. "*Surely,*" says the prophet Amos, "*the Lord God will do nothing, but he revealeth his secret to his servants the prophets. The lion hath roared; who will not fear?*" (iii. 7, 8.) oh! how many millions of Christians have quailed at the roaring of the Papal lion! How many Popes, some of whom have assumed the very name of "*Lion,*" (LEO), have been "*drunken with the blood of the saints, and with the blood of the martyrs of Jesus!*" But, blessed

be God, there is "the Lion of the tribe of Judah," against whom this Papal lion cannot prevail. The strong man armed shall be dispossessed by one stronger than he. The Papacy has "*the mouth of a lion, and the feet of a bear.*" It has "*a mouth full of cursing and bitterness.*" It has "*feet that are swift to shed blood.*" Hear the language of one of the Popes to an Emperor: 'Unarmed and naked we can only implore the Christ, the prince of the heavenly host, that he will send unto you a **DEVIL** for the destruction of your body and the salvation of your soul.' (Gibbon ix. 137.)

The body of the Beast, by which we understand the clergy of the Church of Rome, "*was like unto a leopard.*" The leopard is remarkable for the beauty of its skin, for the spots with which it is covered, for its swiftness, and for its impetuosity. In like manner the Papacy has a beautiful outside, but "*within is ravening and all uncleanness.*" Many of the dresses of the Romish priests, which are spotted all over with crosses, look very much like the skin of a leopard. And from the Papacy being compared to a leopard, we learn the *immutability* of the Church of Rome. Papists tell us their natures are changed, and their principles not so fierce and bloody as formerly. But alas! what saith the Scripture? "*Can the Ethiopian change his skin or the leopard his spots? then may ye also do good that are accustomed to do evil.*" (Jer. xiii. 23.) And have not the clergy of the Church of Rome been *like leopards* for cruelty? We will lay before our readers an account of the barbarities of

Spanish Papists in the West Indies, written by Bartholomew de las Casas, the Papal Bishop of Chiapa in Mexico.

'The Indies,' says the Bishop, 'swarmed with multitudes of people as an emmet-hill swarms with emmets. But they were murdered and most cruelly made away with by the Spaniards and the priests, though they never committed any offence that deserved punishment of man. When the country was discovered, these murderers entered *like wolves and tigers long famished*, and did nothing but tear them in pieces, and torment them by cruelties never read or heard of before. The acts which they committed are the deeds neither of Christians, nor of men, *but of devils*. No tongue is able to recount the dreadful doings of these enemies of mankind. The miserable people died on the roads when carrying burdens for their oppressors. If through faintness they sunk down, they had their teeth broken by the pommels of the Spanish swords, to make them rise and go on. These tormentors spared neither children nor old persons, nor even women with-child, nor such as lay in child-bed; but would rip ~~them~~ up and chop them in pieces, as if they had been *butchering lambs*. They would lay wagers who should most readily and nimbly devour them. They kept dogs for hunting down the Indians, and fed them on the bodies they caught; keeping great numbers in chains, whom they murdered like swine, when their dogs were hungry. One man, wanting meat for his dogs, took a child from its mother, and, chopping it in pieces, flung it

down for their eating. A woman, who was sick and dreaded the dogs, hung herself, having tied her child to her feet. An especially-gratifying deed was to set up *thirteen low gibbets in honour of Christ and his twelve Apostles, and to hang and burn thirteen persons on them!* They threw down from a high cliff *seven hundred men together*, who fell like a cloud to the ground, and were battered to pieces. In three months they famished *seven thousand infants*. In one day they massacred *two thousand* sons of the chief natives, and dishonoured and slaughtered *thousands of females* in a manner that cannot be mentioned. In the isle of Cuba, a prince, having called his people together, shewed them a cask full of gold and jewels, and told them it was the Spanish God. After they had danced awhile round it, he threw it into a river, because, said he, if the Spaniards know we have it, they will kill us to get at it. This man was afterwards taken and burned by them. At the stake a friar came to him and told him of God and the matter of our faith, which, if he would believe, he might go to heaven; if not, he must needs go to hell. The prince, after a pause, asked the friar if Spaniards went to heaven? The friar said they did. The prince then, without any pause, replied that he would go, not to heaven, but to hell; that he might be free from such a cruel people. One priest, being questioned how he taught the Indians, answered that *he gave them to the devil*, saying, 'Per signum sancti crucis.' And yet this man had a whole town as his property for overseeing their souls. Consequently there is no

more knowledge of God in the country than there was a hundred years since. When the Spaniards go out to forage, and come near a town or village, a priest or friar makes proclamation, and says, 'O ye Indians, be it known unto you that there is one God, one Pope, and one King of Castile, who is lord of all these lands. Come in and do homage!' Which being done, they will run upon the town and most cruelly burn it and all therein—men, women, and children. Thus more than ten realms greater than all Spain are turned into a wilderness. Twenty-seven millions of souls perished within the space of forty years. In Hispaniola also, three millions. In five small islands near it, half a million. In another district, full five millions. In another where four hundred leagues of fertile soil were devastated, about five millions. In Peru, above four millions."

For the above statement, see the Bishop's account of the Destruction of the Indies. The above extract is quoted from the Protestant Warder, p. 132—135.

What a comment have we here on the words of St. John, "The Beast which I saw was like unto a leopard!" The Bishop himself compares these priests and friars of the Romish Church, to "wolves and tigers long famished!" "The acts which they committed, are the deeds neither of Christians nor of men, but of devils." These men professed to be the ministers of the "Prince of Peace," the meek and lowly Jesus, who came "not to destroy men's lives, but to save them." But alas! they showed themselves to be the ministers of him "who was a murderer from

the beginning." Oh ! what a different thing is genuine Popery from genuine Christianity ! The Spanish priests were by nature possessed of human sympathies and bowels of compassion, even as others. But Popery had debased their understandings ; had demoralized their affections ; had steeled them against all feeling : in the expressive language of Scripture, it had "*seared their conscience with a hot iron.*" And the same remark will hold true of our bloody Queen Mary. In her reign were put to death five bishops, twenty-one divines, eight gentlemen, eighty-four artificers, one hundred husbandmen, servants and labourers, twenty widows, twenty-six wives, nineteen single females, two young boys, and two infants. And these cruel deaths were inflicted on the score of religion ! Mary had naturally ' a mild and gentle temper : ' in this, historians are agreed. But she made England a horn of the BEAST : in her reign England gave its power and strength to the BEAST, even to that cruel empire, the Papacy : and therefore she, who was naturally a ' mild and gentle ' female, was converted into a monster of cruelty ; and is known in the page of history by the title of ' Bloody Queen Mary. ' And if we come down to the massacre of the Protestants in Ireland, in 1641, we find one hundred and fifty-four thousand murdered in the province of Ulster alone. Macaulay's History of England will show that the Papacy was indeed "*like unto a leopard.*" "Thousands of English were burnt in their houses : others were stripped naked, and, in hundreds in a drove, pricked forwards with swords

and spikes to river-sides, and from thence pushed headlong into the stream ; some were manacled and thrown into dungeons, and there left to perish at leisure ; others were mangled and left to perish in the highways ; some were happy enough to suffer the milder death of hanging ; other more unfortunate wretches were buried alive. This was the fate of a poor little infant, who, whilst he was being put into the grave, cried out to his dead parent, ' Mammy, mammy, save me ! ' yet could not his innocent cry pierce the heart of the hardened wretch from whom he received his fate. Some were mangled and hung upon tenter-hooks ; some with ropes round their necks were dragged through woods, bogs, and ditches, till they died ; some were hanged up by the arms and then cut and slashed, to see how many wounds an Englishman could endure ; some were ripped up and their entrails left hanging about their heels. These kinds of cruelties were exercised on children of all ages ; and many women with child suffered the same fate. Children were forced to carry their sick and aged parents to the place of slaughter : there were of these barbarians some so ingenious in their cruelty, as to tempt their prisoners, with the hope of preserving their lives, to imbrue their hands in the blood of their relations. Children were in this manner impelled to be executioners of their parents, wives of their husbands, mothers of their children ; and then, when they were thus rendered accomplices in guilt, they were deprived of that life they endeavoured to purchase at so horrid a price. Children were boiled

to death in cauldrons ; some were flayed alive ; others were stoned to death ; others had their eyes plucked out, their ears, nose, cheeks and hands cut off, and thus rendered spectacles to satiate the malice of their enemies ; some were buried up to the chin, and there left to perish by degrees. One Protestant minister was put into a cask lined with iron spikes, and then rolled up and down till he was dead. Parents were roasted to death before their children, and children before their parents. When any one on the brink of mortality desired leave to say a short prayer, the bigoted barbarians would exult over the fearful wretch, and tell him that the agonies to be inflicted were but the beginning of infinite and eternal torments. When any of these victims, by the dread of suffering, were drawn to profess the articles of Popery, they would tell them, they were in a good faith, that they would prevent their falling from it and returning to heresy ; and on this would cut their throats. If any escaped the murdering hands of these human fiends, they were hunted, baited, and worried to death by their dogs. Nor could the miserable condition of these wretches' excruciating pangs, their anguish of mind, their agony of despair, assuage the lust of cruelty which precept, bigotry, national prejudice, and the contagion of example, had kindled in the depraved nature of their brutal enemies. In the last stroke of death they expressed their malice with the following valediction, ' Thy soul to the devil !' and at the hazard of contagion, obstinately refused burial to their mangled bodies.'

And all this abominable cruelty was sanctioned,

yea, excited by the priests. In a note appended to the above, we learn that 'slaughtering the English was represented by the priests as the most meritorious of religious acts.' They exhorted the people *with tears in their eyes*, to rid the world of these declared enemies to the catholic faith and piety. The murdering of Protestants, they said, would be a good preservative against the pains of purgatory. Nor would they administer the sacrament but on condition that neither man, woman, nor child should be spared. Many of the rebels would say, after bragging of the number of barbarous murders they had committed, that they knew if they should die, their souls would go immediately to heaven. Nay, so much did they plume themselves on the merit of these exploits, that an abbot was heard to say, he would not appeal to the mercy, but to the justice of God, for good success to the undertakings of the Papists in Ireland.'

As the Papal leopard had the "*mouth of a lion*," so it had also "*the feet of a bear*!" These are the feet which are described by Daniel as having "*nails of brass*" which "*stamp*" on what the "*iron teeth have left*," which "*tread down and break in pieces*." These feet denote the friars and monks of the Romish Church, who compose its regular clergy. The *four* feet answer to the *four* societies, into which the monks were distributed by Gregory X. The *forefeet* correspond to the Dominicans and Franciscans, who were the most active emissaries of the Papacy. The hind feet of the Beast are the Carmelites and hermits of St. Augustine. The forefeet were indeed "dread-

ful and terrible and strong exceedingly." We have seen from Daniel that they were armed with "*nails of brass*," that is, *with inquisitorial power*; and, when their nails were fully grown, they mangled and squeezed to death the victims of their cruelty. The multitudes which have perished by the Inquisition with all the refinements of torture and barbarity, are indeed incalculable: they will never be ascertained till that day when "*the earth shall disclose her blood, and no more cover her slain*." To the Dominicans Gregory IX. transferred the authority of the court of Inquisition from those, who were 'neither wholly destitute of human feeling, nor blindly subservient to the Papal will.' The command was then given to the Papal, which had before been given to the Persian, BEAR, "*Arise! devour much flesh!*" (Daniel vii. 5.)

Nor were the Dominicans backward in fulfilling their commission. 'Already trained to the chase, and heated by the scent of blood, they eagerly executed the task assigned them. Over the whole surface of the western world they spread themselves in fierce and keen pursuit; and the distant kingdoms of Spain and Portugal were presently inflicted with the same deadly visitation. 'Rome,' the seat of the Beast, '*was the centre of persecution: the heart, to which the circulating poison continually returned and whence it derived, as it flowed onwards, a fresh and perennial supply of virulence and malignity*. From Italy the pestilence spread rapidly to the island of Sardinia, to Spain, and to Servia.' (Waddington's Hist. of the Church, p. 391, 448.)

Such is the wild Beast before us! His "*mouth full of cursing and bitterness!*" His "*feet swift to shed blood!*" He has "*the mouth of a Lion, the body of a Leopard, and the feet of a Bear!*" If it be asked, why God should have permitted his Church to be thus trampled upon and devoured, and this, as we shall see, for no less a period than 1260 years, we reply, that the chastisement has been sent for her want of spirituality. The two great Antichrists are the Pope and Mahomet. In the year 606 the Pope usurped the title of Universal Bishop. About the same time Mahomet first "*opened the bottomless pit, and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.*" Both these Antichrists were sent as scourges, because of the lukewarm Laodicean spirit of the church. The Pope could never have prevailed, if men had "*contended earnestly for the faith once delivered to the saints.*" And Mahomet could never have succeeded in palming his imposture on the world, if the attention of Christians had not been taken up with "*questions which do minister strife,*" the consequence of which was a departure from the simplicity of Scriptural truth, at first, indeed, gradual and almost imperceptible, but at length terminating in total apostacy. The followers of the Arabian impostor were commanded "*not to hurt the grass of the earth, neither any green thing, neither any tree; but only those men which had not the seal of God in their foreheads.*" And with respect to the Beast

before us, God had often threatened by his prophets to send such a Beast. If we look to the fifth chapter of Jeremiah we find the prophet bewailing the perverseness of the Jews. The poor "*knew not the way of the Lord, nor the judgment of their God.*" The great men "*had altogether broken the yoke and bent the bonds.*" And how exact a picture is this of the Christian Church in the seventh century! "*Wherefore,*" says the Almighty, "*a Lion out of the forest shall slay them, and a Wolf of the evening shall spoil them; a Leopard shall watch over their cities.*" How many Popes have assumed the very name of "*Lion*" (LEO!) How many of these Papal Leopards have assumed the name of "*Gregory*" (a Watcher!) The present Pope is the sixteenth of that name. He may read his name GREGORY in the words, "*A Leopard shall WATCH OVER their cities,*" which is in the LXX, "*παρδαλις ΕΓΡΗΓΟΡΗΣΕΝ ΕΠΙ ΤΑΣ ΠΟΛΕΙΣ ΑΥΤΩΝ.*" It is as true of the Christian, as it was of the Jewish Church, that "*their transgressions are many, and their backslidings are increased.*" Therefore the Almighty has sent "*a Leopard to watch over their cities.*"

There is another very remarkable prophecy in the thirteenth chapter of Hosea. "*I will be unto them as a Lion. As a Leopard by the way will I observe them. I will meet them as a Bear that is bereaved of her whelps, and will rend the caul of their heart, and there will I devour them like a Lion: the Wild Beast shall tear them.*" And the reason assigned is, "*because they have forgotten me.*" This threatening

has been fearfully fulfilled. The Most High has sent a Wild Beast into his vineyard, even that *idolatrous tyrannical* empire, the Papacy, which is indeed “*like unto a Leopard, and its feet are as the feet of a Bear, and its mouth as the mouth of a Lion.*”

CHAPTER VIII.

THE POPE THE VICAR OF THE DRAGON.

“AND THE DRAGON GAVE HIM HIS POWER AND HIS SEAT AND GREAT AUTHORITY.”—Verse 2.

THE Bishop of Rome claims to be *God's Vicegerent upon earth, and Vicar of Jesus Christ*. But the Scriptures give a very different account. St. John tells us that he is in truth *the Vicar of the Dragon*. “*The DRAGON gave him his power and his seat, and great authority.*” In the preceding chapter we learn who this Dragon is. He is, ‘Ο Δρακων ὁ μεγας, ὁ ὀφεις ὁ αρχαιος, ὁ καλεσμενος Διαβολος, και ὁ Σατανας. He is, *the Dragon, that great one, the Serpent, that old one, he that is called Devil, even Satan*. The Pope is the Vicar of this great Dragon, this old Serpent, even of the Devil, the Satan, the accuser and calumniator of God's people.

The Bishop of Rome claims also to be *the successor of St. Peter*. But this passage shews us that if he succeeds St. Peter at all, it is in the reproof pronounced upon him by Christ, “*Get thee behind me, Satan,*

thou art an offence unto me; for thou savourest not the things that be of God, but those that be of men." (Matt. xvi. 23.)

It is said of Pietro di Morone, afterwards Pope Celestine V., that the cave in which he dwelt had been the refuge of a *dragon*, who obsequiously resigned it to his human successor. When however he exchanged the cave for the Papal throne, he only exchanged *one dragon's seat for the seat of another*. He then most emphatically sat in "*the Dragon's Seat*," with the Dragon's "*Power and great Authority*." Pietro di Morone was a man of prayer. He abhorred "*the Dragon's Seat*:" he loathed "*the Dragon's Power*:" and, after tasting of it for only five months, pronounced his solemn resignation of the "*great authority*" of the Papacy.

The Dragon's seat was not long vacant. It was quickly filled by one who was indeed a *Vicar of the Dragon*, concerning whom a certain versifier wrote as follows:

'Ingreditur Vulpes, regnat Leo, sed Canis exit;
Re tandem verâ si sic fuit, ecce chimæra!'

We shall have occasion to speak of Boniface VIII. hereafter. We will in this place only notice his treatment of his predecessor, who had resigned the Pontificate. Boniface sent him under a guard of soldiers to the castle of Fumone, where the old hermit was shut up in a hideous dungeon, and his rest was interrupted by the jailors, who nightly disturbed his sleep. He sent this message to Boniface, 'I am

content : I desired a cell : and a cell you have given me.' After an imprisonment of ten months, Celestine died of a fever, most probably contracted by the unworthy treatment which he had received. (Waddington's Hist. p. 430. Milner's Hist. Vol. iii. p. 183.)

It would seem that Gregory XIII. gloried that he sat in the Dragon's Seat, with the Dragon's Power, and Great Authority. He removed the simple cross which was upon the top of his tiara, and replaced it by a most brilliant emerald, supported by two golden DRAGONS, causing his own coat-of-arms to be quartered therewith, and his own name and titles to be placed above in letters of diamonds,

GREGOR. XIII. PONT. OPT. MAX.

'Is not this,' says Mr. Rabett, 'an heraldic and hereditary, I might say, scriptural acknowledgment of the Seat of the Dragon?' Indeed it is. If the Pope had wished to point himself out in the clearest manner, as *the Vicar of the Dragon*, to whom '*the Dragon had given his power and his seat, and great authority*,' he could not have devised a better expedient. We observe, however, that the force of Mr. Rabett's remark is in a great measure lost, if, with him, we suppose the Pope to be *the Second Beast*. Because it is *of the First Beast*, and *not of the Second*, that it is written, '*And the Dragon gave him his power and his seat and great authority*.'

The form of Celestine's resignation was as follows:—'I, Celestine V., resign the Papacy freely and

voluntarily; and renounce that office and dignity, &c.' In resigning the Papacy, Celestine ceased to sit in the *Dragon's Seat*. He left the office of '*Vicar of the Dragon*' to be held by Boniface.

We will close this chapter in the words of the celebrated Lightfoot, in a sermon preached on this very text, '*And the Dragon gave him his power and his seat and great authority,*' in Ely Cathedral, on November 5, 1669.

'Rome is the Devil's Seat, his deputy and vice-gereut: one that the Devil hath invested in his own throne and power, and set it as Vice-Devil upon earth. It is no wonder if fire and gunpowder, mischief and destruction come from this city, when it is, as it were, the Deputy-Hell that the Devil hath constituted on earth, to act his authority and power. "Glorious things are spoken of the city of God!" but what things are to be spoken of the city of the Devil! . . . If you look for anything but devilishness and mischief from it, you look for grapes of thorns and figs of thistles . . . when you read that the Devil said, "All these will I give thee, if thou wilt fall down and worship me," how agreeable is it with that text, that that 'seat, authority and power' was the Dragon's, but, after Christ had refused it, he gave it to that Beast! . . . And why did the Devil give his 'seat, and power and authority' to it? You may easily guess for what—viz.—that it should be an enemy to that and them to whom he himself was chiefly an enemy—Christ, and his Gospel, and his People.'

This passage is strong, but not stronger than scrip-

ture. It will be made clearer if we draw a distinction between the seat and him who sits in it, in other words, between Rome and the Pope of Rome. 'Rome is the Devil's seat : ' the Pope is the Devil's 'deputy and vicegerent.' The Pope is 'one that the Devil hath invested in his own throne and power, and set as Vice-Devil upon earth.' That 'seat and authority and power' which was the Dragon's, after Christ had refused to accept it, the Dragon gave to the Pope. It has been given to the Pope on the condition that he be opposed to 'Christ, and his Gospel, and his People.' The Pope, therefore, whilst in profession he is the Vicar of Christ, is in reality the Vicar of the Dragon.

CHAPTER IX.

THE POPE DERIVES HIS POWER FROM THE DRAGON.

“AND THE DRAGON GAVE HIM HIS POWER.”—
Verse 2.

THE Dragon has given to the Pope three things, his power, his seat, and great authority. In this chapter we will confine our attention to the power which the Dragon has given to the Pope.

The Power of the Dragon is manifest in four respects. First, He is the Prince of this World. (John xiv. 30.) Secondly, He deceiveth the whole world. (Rev. xii. 9.) Thirdly, He can perform signs and lying wonders. (2 Thess. ii. 9.) Fourthly, He can quote scripture to his purpose. (Matt. iv. 6.) And this power he has given to the Pope.

First, the Devil is “*the prince of this world,*” so also is the Popè. Innocent III. declared that the Pope was as much superior to a King as the sun is to the moon. Gregory II. maintained that he was a God upon earth. As a consequence of this, Popes have dethroned Kings, absolved their subjects from

their allegiance, and disposed of kingdoms according to their own pleasure. Even in the year 1493, 'at a season when the power of the See bore no proportion to its ancient grandeur, and when the character of the prelate who administered it was not, certainly, such as to redeem it, Pope Alexander VI. drew a line along the map, from the north to the south, and gave away, by a stroke of his pen, half the habitable world: and so much seriousness did he affect to attach to his donation, that he descended to specify the exact distance from his line, at which the rights of Spain should begin and those of other nations end.' (Waddington's Hist. of Church, p. 652.)

But, Secondly, the Devil "*deceiveth the whole world.*" He was "*a deceiver from the beginning: he abode not in the truth, for there is no truth in him.*" He deceived Eve in Paradise; and from that time to this he has deceived all the sons of Adam.

This power of deceiving the whole world, the Devil has given to the Pope.

The two greatest forgeries which the world ever saw are what are now denominated *the false decretals* and *the donation of Constantine*. They are designated by Mr. Waddington, 'the two most celebrated monuments of human imposture and credulity.' When they were put forth about the conclusion of the eighth century, they 'were immediately and universally received as genuine. Probably they were the composition of some monk or scribe of that age. Their direct object was the unlimited advancement of the Roman See; and for that purpose the Decretals

furnished the spiritual, the Donation the temporal authority ; the former, professing to be a compilation of the epistles and decrees of primitive Popes, and early Emperors, derived from the first ages the ghostly omnipotence of Rome : while the latter declared no less than that Constantine, on removing the seat of government to the East, had consigned the Western Empire to the temporal, as well as spiritual government of the Bishop of Rome—unbounded dominion over churches, and nations, and kings, was delegated to the successor of St. Peter, and the Vicar of Christ. It was asserted that the original deed of the Emperor had been recently discovered : *the monstrous forgery* went forth and spread itself through the world without confutation, seemingly without suspicion : and it continued for above six hundred years to form the most prominent, and not the least solid among the bulwarks of the Papacy.' (Mr. Waddington's *Hist. of Church*, pp. 224, 225.) ' So deep,' says Mr. Gibbon, ' was the ignorance and credulity of the times, that *the most absurd of fables* was received, with equal reverence, in Greece and in France, and is still enrolled among the decrees of the canon law. The Emperors and the Romans were incapable of discerning a forgery, that subverted their rights and freedom : and the only opposition proceeded from a Sabine Monastery, which in the beginning of the twelfth century disputed the truth and validity of the donation of Constantine. . . . The Popes themselves have indulged a smile at the credulity of the vulgar ; but a false and obsolete title still sanctifies

their reign ; and by the same fortune which has attended the Decretals and the Sibylline Oracles, the edifice has subsisted after the foundations have been undermined.' (Vol. ix. p. 163, 164.)

Thirdly, the Devil has the power of performing "*signs and lying wonders.*" And this power he has given to the Papacy.

The Papal church has boasted of its *miracles* from the time of Gregory the First to the present moment. When the Empress Constantina was building a church at Constantinople to St. Paul, she 'made application to Gregory for the head of that Apostle, or at least for some portion of his body.' The Pope begins his answer by a very polite expression of his sorrow, that he neither could nor dared to grant that favour ; 'for the bodies of the holy Apostles, Peter and Paul, are so resplendent with *miracles* and terrific prodigies in their own churches, that no one can approach them without great awe, even for the purpose of *adoring* them.' Though the Pope would not part with any portion of these holy bodies, he consented that 'a piece of linen called *brandeum* should be enclosed in a box and placed near them ; it should then be withdrawn and shut up with due veneration in the church to be dedicated, and as many prodigies would then be wrought by it as if the bodies themselves had been carried thither.' Gregory then goes on to say, that 'in the time of St. Leo, when some Greeks doubted the virtue of some relics, that Pope called for a pair of scissors and cut the linen, and blood flowed from the incision.' (Mr. Waddington's Hist. of Church, p. 152).

The house of Loretto is said to have been carried by angels from Nazareth to Dalmatia, and from Dalmatia to Loretto : Queen Lupa in Spain was turned into a lamb, and her palace into a church : in Toulouse a German who had been hanged, was brought to life after he had been dead thirty-six days : these two last miracles were performed by St. James, who performed three others. A captain fell to the bottom of the sea with his armour on, but found St. James below who helped him up : another marine pilgrim was held above water by the hair of his head by St. James for three days : a high tower by St. James's order stooped to the ground and let a man off without danger ! In the church of St. Maximin, in France, is the phial into which St. Mary Magdalen put the blood of our Saviour, which visibly boils up every year on Good Friday ! Cardinal Tolet affirms that the skin of Christ performs splendid miracles ! It appears that there are *four* skins of Christ in the world ! that the very same tears of Christ, which the Virgin put into a phial, are in *two* different places ! that the blessed Virgin's milk is in Judæa, Italy, Spain, and many parts of France. At St. Denis are the hair and swaddling-clothes of our Lord ! near Blois is the breath of St. Joseph kept in a phial ! And then what miracles were performed by Justinian, by St. Osith, by St. Clarus, and by St. Decumanus !

Justinian, after decapitation, walked with his head in his hand over the sea to the port where a church is now built to his memory ! St. Osith also walked a quarter of a mile with her head in her hand ! St.

Clarus first carried his head to a fountain, where he washed it; he then carried it a great while longer; after which he went straight to heaven! St. Decumanus united his head to his body without the help of his hands, and then walked to a clear fountain where he used his hands to wash it quite clean! (Popery in Alliance with Heathenism, pp. 52, 53.) In 1817, all Rome crowded to the capitol to see an image of the Virgin open her eyes! And, to come nearer to our own times, in the church of *Notre Dame* at Brussels is an image of the Virgin which is said to have performed many miracles, in consequence of which a jubilee was commanded to be kept by Pope Gregory XVI., the present Pope, in 1833, at which 30,000 persons attended! (Speech of the Rev. R. Shank. *Record*, May 26, 1836.)

Romanists may therefore boast, as they please, of the above miracles, and innumerable others, which they say have been performed by their church. We will take all their miracles, *every* miracle of *every* saint in *every* legend of *every* century: and what is the inference to be drawn? Is it that their church is the true church, and that out of it there is no salvation? Alas! it is just the contrary. These very miracles prove that the Pope is the MAN OF SIN. For St. Paul, writing on the MAN OF SIN, declares that "*his coming*" should be "*after the working of SATAN, (literally, after the energy of SATAN) with ALL POWER AND SIGNS AND LYING WONDERS, AND WITH ALL DECEIVEABLENESS OF UNRIGHTEOUSNESS in them that perish,*" (2 Thess. ii. 8—10.) They prove also

that the Papacy is THE BEAST. For St. John, writing on the BEAST, declares that "*the Dragon gave him his power.*" And we should be in an especial manner on our guard against "*the signs and lying wonders*" of the Romish church at the present moment. It is generally agreed by commentators that we are living under the vial of the sixth angel; for "*the water of the great river Euphrates is drying up*" before our eyes: that is, the Mahomedan power is gradually wasting away, (Rev. xvi. 12.) During the pouring out of the sixth vial the Apostle beheld "*three unclean spirits like frogs come out of the mouth of the Dragon, and out of the mouth of the Beast, and out of the mouth of the False Prophet.*" And it is to be particularly observed that "*these are the spirits of devils WORKING MIRACLES, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty,*" (chap. xvi. 13, 14.)

The Beast is the Papacy. The False Prophet is the Second Beast, which we believe to be the Society of Jesuits. The Dragon is THE DEVIL. And these three conspire together to palm their "*miracles and signs and lying wonders*" on the Christian world.

Lastly, the devil can quote scripture to his purpose: and this power has been given to the Pope. How deplorably have those words "*This is my body,*" been perverted to the support of idolatry! How has that text, "*I say unto thee, thou art Peter: and upon this rock I will build my church*" been abused; as if Peter were the rock on which Christ would build

his church! St. Peter himself tells us, in his first epistle, that *Christ* is the “*chief corner-stone laid in Zion, elect, precious:*” that he is “*a living stone, disallowed indeed of men, but chosen of God, and precious;*” and that Christians, “*coming to*” this living stone, “*as living stones*” themselves, “*are built up a spiritual house.*” How has that passage in Jeremiah been perverted by the bishops of Rome, “*I have this day set thee over the nations and over the kingdoms, to root out and to pull down, to destroy and to throw down, to build and to plant.*” These words apply to Jeremiah in his prophetic character. He is said to do that, which God commissions him to declare should be done. This was a favourite text of Boniface VIII. who applied it to himself. Our king Henry VIII. was reminded that ‘the Pope was God’s vicar upon earth, and according to Jeremiah’s prophecy, was set over nations and kingdoms, to root out and destroy, and had supreme power over all the kings of the whole world.’ Pius V. began his bull against our queen Elizabeth thus:—‘He that reigneth on high, to whom is given all power in heaven and earth, hath committed the one holy Catholic and Apostolic Church, out of which there is no salvation, to one alone on earth, namely, to Peter, prince of the Apostles, and to the Roman pontiff, successor of Peter, to be governed with a plenitude of power: this one he hath constituted prince over all nations and over all kingdoms, that he might *pluck up and pull down,*’ &c

How dreadfully was the second Psalm perverted by

Boniface VIII. when in the year 1303 he composed a bull, in which he maintained, ‘ that, as vicar of Jesus Christ, he had the power to *govern kings with a rod of iron, and to dash them in pieces like a potter’s vessel.*’ How dreadfully was the ninety-first Psalm perverted by Alexander III. when he trod the emperor Frederic under his feet, repeating, at the same time, that beautiful promise, “ *Thou shalt tread upon the lion and adder: the young lion and the dragon thou shalt trample under thy feet.*” Little did Alexander think, whilst he called the emperor, “ *a lion and adder, a young lion and a dragon,*” that he was himself the Beast in the Revelation! The Pope, and not the Emperor, was *a lion*; for he had “ *the mouth of a lion.*” The Pope, and not the Emperor, was *an adder*; for the Pope sat *in the Dragon’s seat*, even in the seat of “ *the great Dragon, that old Serpent, the Devil and Satan.*” But we need not wonder that the Pope should so miserably pervert this Psalm, since “ *the Dragon,*” whose vicar he was, had perverted it before him. If the Pope perverted the thirteenth verse, “ *the Dragon*” had perverted the eleventh and twelfth verses, when he quoted them to our Saviour in the wilderness: “ *He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.*”

CHAPTER X.

THE POPE SITS IN THE DRAGON'S SEAT.

"AND THE DRAGON GAVE HIM HIS POWER AND HIS SEAT."—Verse 2.

ONE grand cause of the "*great authority*," of which the bishops of Rome were possessed, consisted in their being seated in ROME, the metropolis of the world. If the Dragon had not given the Pope "*his seat*," he could not have given him such "*great authority*." This is particularly noticed by Dr. Barrow in his Treatise on the Pope's supremacy.

The Roman bishop, he observes, "*was seated* in the imperial city, the place of general resort: thence obvious to all eyes, and his name sounding in all mouths. He had a most numerous, opulent, and splendid flock and clergy. He had the greatest income (from liberal oblations) to dispose of. He lived in greatest state and lustre. No wonder then that after some time the Pope did arrive to some pitch of *authority* over poor Christians, especially those who lay nearest to him; improving his eminence into

power, and his pastoral charge into a kind of empire : according to that observation of Socrates, that long before his time, the Roman episcopacy had advanced itself beyond the priesthood into a potentacy. The Popes *being seated* in the metropolis of the western empire, the head of all the Roman state, *found interest sufficient to make themselves by degrees what they would be*. For they, not only surpassing the provincial bishops in wealth and respect, but *having power in court, who dared to pull a feather with them, or to withstand their encroachments?* What wise man would not rather bear much than contest upon such disadvantages, and without probable grounds of success ?

The heathen writer, Ammianus Marcellinus, observes, that the Bishops of Rome had greater authority than other Bishops, because they were *Bishops of the Eternal City*, "*Æternæ Urbis Episcopi*." Rigaltius affirms that this was the reason why St. Cyprian called the Roman Church the principal church ; because it was constituted in the principal city : '*Ecclesia principalis, id est, in urbe principali constituta*.' Irenæus assigns the same reason for the great authority of the Roman See. To this church, saith he, it is necessary that all should resort, '*propter potentio rem principalitatem*,' — '*on account of its more powerful principality*.' We may observe that the very expression, '*the great authority of the Roman See*,' which is so common in ecclesiastical historians, is a comment on the words "And the Dragon gave him *his Seat and great authority*." Theodoret com-

pliments Pope Leo on the same grounds, namely, because he was Bishop of a City 'which is the greatest and the most splendid, and presiding over the world, and flowing with a multitude of people, and, moreover, which hath produced the empire now governing.' It was expressly stated by the ancient Synod of Chalcedon, that the privileges which were granted to the Roman Bishop were conceded to him, as Bishop of the Imperial City, '*because that city reigned,*' 'δια το βασιλευειν πολιν εκεινην:' which is the very language of the Angel to St. John: "the woman which thou sawest is that great city *which reigneth over the kings of the earth.*" The Empress Placidia urged the same plea in behalf of giving the Bishop of Rome precedence of other Bishops: 'It becometh us to preserve in all thing a reverence for this City, which is the mistress of all lands, *ἡτις δεσποινῶν πασῶν υπαρχει των γεων.*

The reader will find in Dr. Barrow's Treatise much more to the same purpose; but what has been said above will suffice to shew that the *great authority* of the Roman Bishop is intimately connected with his *See* or *Seat*. It appears that the Pope had great authority, even during the existence of the Imperial Head, on account of his being Bishop of Rome. The Emperors, however, were obstacles to the Popes. But, when they were "*taken out of the way,*" then "*the Dragon gave*" the Pope "*his Seat.*" The reign of the Papacy did not commence till then. The Beast was not "*the Eighth*" till then. But when the Pope was not only Bishop of Rome, but

also a temporal prince ; when he “ *plucked up by the roots* ” the exarchate of Ravenna, and afterwards the state of Lombardy, and the senate of Rome, then indeed “ *the Beast was the eighth.* ” Then “ *the Dragon gave him his power, and his Seat, and great authority.* ” Rome once more gave laws to the world. ‘ *Under the sacerdotal monarchy of St. Peter, the nations began to resume the practice of seeking on the banks of the Tiber their kings, their laws, and the oracles of their fate.* ’ (Gibbon, Vol. ix. p. 53.)

The Seat in which the Pope sat was still “ *the Dragon's Seat.* ” If the Beast was “ *the Eighth,* ” he was still “ *of the seven.* ” If one of the old heathen Romans could have been brought back again to behold the new ruler of ‘ the eternal city,’ when he cast his eyes on his *scarlet* dress, when he looked at his *scarlet seat*, his *scarlet* cardinals and their *scarlet* mules, when he surveyed the heathenish ceremonies of the Romish service, the lighted candles, the holy water, the votive offerings, the sacred images, the perpetual sacrifices, the train of priests and to crown the whole, the PONTIFEX MAXIMUS at their head, he would have felt at home and thought this the old religion slightly modified. The Pagan Emperors have disappeared. But their seat is still occupied by one who persecutes real Christians, who is “ *arrayed in purple and scarlet-colour, and decked with gold and precious stones and pearls,* ” whose distinguishing title is Chief Pontiff or PONTIFEX MAXIMUS.

CHAPTER XI.

IDENTITY BETWEEN POPERY AND PAGANISM.

“AND THE DRAGON GAVE HIM HIS POWER AND HIS SEAT.”—Verse 2.

“THE BEAST THAT WAS, AND IS NOT, AND YET IS.”—Chap. xvii. 8.

THE identity which subsists between *the miracles of Popery* and *the miracles of Paganism* is remarkable. The Pagan images used to speak, weep, sweat, and bleed : and Popish images do the same. The image of Fortune in Heathen Rome is said to have spoken twice in favour of some one who had dedicated a temple to her. In like manner an image of the Virgin at Rome reprimanded Pope Gregory the Great for passing her too carelessly : and a crucifix in St. Paul's Church made a speech to St. Bridget ! Apollo's statue on the approach of a public calamity wept for three days and nights ! In like manner an image of our Lord wept so copiously, before the sacking of Rome by the barbarians, *that several pious monks were employed in wiping its face with cotton !* The

idols in Juno's temple sweat drops of blood. In like manner one of the churches in Rome is built in honour of an image which bled abundantly from a blow given to it by a blasphemer! The reader may see more to the same purpose in Letter IX. of 'Popery in Alliance with Heathenism,' a work which every intelligent Protestant would do well to have by him.

The identity which subsists between *the idols of Popery* and *the idols of Paganism* is remarkable. In many instances the very same statues are worshipped: only the name is altered. In the Church of St. Agnes is the antique statue of a young Bacchus: this has been baptized or consecrated anew, and with a little change of drapery is now worshipped under the title of that female saint. The history of St. Peter's statue in the cathedral at Rome is rather curious. There were formerly two statues of Jupiter Capitolinus, one of stone and the other of bronze. When Christianity succeeded to Heathenism, they put St. Peter's head on the body of the stone statue and gave him a pair of new hands, in one of which they placed *a key* instead of *the thunder-bolt*: they then melted the bronze of the other statue of Jupiter, and recast it, after the fashion of the stone one, as altered: and so, as Horace says, '*Mutato nomine, de te fabula narratur.*' In plain English—the worship went on quite as well to the modern apostle, as it had done to the ancient thunderer. In either case the true God was neglected and forgotten; and an image was set up in his place, "which had eyes and

saw not, which had ears and heard not, neither was there any breath in its nostrils."

The ancient Pantheon is still in existence. Its deities are indeed changed: but the number of images is as great as ever. The inscription over the portico informs us that, 'having been impiously dedicated of old by Agrippa to *Jupiter and all the gods*; it was piously consecrated by Pope Boniface the Fourth to *the blessed Virgin and all the saints*.' (See Letter vi. of Popery in alliance with Heathenism.)

Popery and Paganism have many things in common, though in the profession of Christianity they differ. And the same may be said of the Papal and Pagan Roman empires. These are both represented by Daniel, as forming one and the same empire; even his fourth Beast. And St. John, though he distinguishes them, yet makes them one and the same: For the Beast is "the Beast that was, *and is not, and yet is*." That excellent little work 'Popery in Alliance with Heathenism' is one continued comment on the paradox of the angel, "*the Beast that was, AND IS NOT, AND YET IS*." When the Beast first appeared, five of its heads had fallen. In what sense, then, did these five heads belong to it at all? Plainly, in this sense alone,—that the Pagan Roman empire, to which they belonged, and the Beast were *one and the same*. Both are tyrannical, idolatrous empires. Both have Rome, the city on seven hills, for their "seat." Both have "power and great authority." Both are "dreadful and terrible, and strong exceedingly." Both have "a mouth speaking great things

and blasphemies." Both speak in Latin. Both are clothed in scarlet. Both use incense and holy water, and burn lights in their temples. Both worship images, and demons or departed spirits. Both believe in a purgatory, and encourage processions and pilgrimages. Both perform miracles and "*signs and lying wonders*." Both have priests and propitiatory sacrifices. The Papists have the mass, which is said to be a propitiatory sacrifice for the living and the dead! Both have as their presiding ruler a PONTIFEX MAXIMUS. Pope Gregory XIII. was not content with this title, but styled himself PONTIFEX MAXIMUS OPTIMUS.

Popery is indeed a paradox. It is heathenism Christianized. It is Christianity heathenized. The Beast "*was, and is not, and yet is*." In one sense, the Pagan Roman empire exists no longer; for the Papacy professes Christianity. But, in another sense, it "*yet is*;" for much, very much, is left, which is purely Pagan. The Pagan and the Papal Roman empires were seen by Daniel as one Beast. In the Pilgrim's Progress are represented two giants—Pope and Pagan. 'Now I saw in my dream, that at the end of the valley lay blood, bones, ashes, and mangled bodies of men, even of pilgrims, that had gone this way formerly: and while I was musing what should be the reason, I espied a little before me a cave where two giants, Pope and Pagan, dwelt in old time: by whose power and tyranny the men, whose bones, blood, ashes, &c. lay there, were cruelly put to death. But by this place Christian went without

danger, whereat I somewhat wondered: but I have learned since, that Pagan has been dead many a day; and as for the other, though he be yet alive, he is by reason of age and also of the many shrewd brushes that he met with in his younger days, grown so crazy and stiff in his joints that he can do little more than sit in his cave's mouth, grinning at pilgrims as they go by, and biting his nails because he cannot come at them.' Both these giants dwelt in the same cave. Both by their 'power and tyranny put pilgrims to death.' PAGAN, it is true, has 'been dead many a day:' but he may be called THE GIANT THAT WAS, AND IS NOT, AND YET IS: for he survives in his brother POPE.

Let the Church of Rome boast of her antiquity, as much as she please! It is a striking remark of Mr. Poynder, that, 'in vaunting of her antiquity, she proves rather too much for her purpose. She is indeed of very ancient origin: for she is *older than Christianity itself, and as old as Paganism, her twin sister!*' The Papacy is indeed very old. It is "*the Beast that was, and is not, and yet is.*"

CHAPTER XII.

GREAT AUTHORITY OF THE PAPACY.

“AND THE DRAGON GAVE HIM HIS POWER, AND HIS SEAT, AND GREAT AUTHORITY.”

THE following quotations from Mosheim's History throw light on the sacred text. Speaking of the clergy in the eighth century, he says: ‘Corrupt as they were, they were still held in the highest veneration, and were honoured, *as a sort of deities*, by the submissive multitude. This veneration for the bishops and clergy, and the influence and authority it gave them over the people, were indeed carried much higher in the west than in the eastern provinces: and the reason of this difference will appear manifest to such as consider the customs and manners that prevailed among the barbarous nations, which were at this time masters of Europe, before their conversion to Christianity. All these nations during their continuance under the darkness of PAGANISM, were absolutely *enslaved to their priests: without whose counsel and authority they transacted nothing* of the

least importance, either in civil or in military affairs. Upon their conversion to Christianity they therefore thought proper to TRANSFER to the ministers of their new religion the rights and privileges of their former priests : and the Christian bishops in their turn were not only ready to accept the offer, but used all their diligence and dexterity to secure and assert to themselves and their successors *the dominion and authority which the ministers of PAGANISM had usurped over an ignorant and brutish people.* The historian subjoins a note, in which he proves, from ancient writers, the immense authority exercised by the Druidical priests : he then observes, ‘ this ancient custom of honouring their priests and submitting in all things to their decisions, was still preserved by the Germans and the other European nations, after their conversion to Christianity ; and this furnishes a satisfactory answer to the question how it came to pass that the Christian priesthood obtained in the west that enormous degree of AUTHORITY, which is so contrary to the positive precepts of Christ, and the nature and genius of his divine religion.’

It appears, from the above, that the “ great authority” of the Druidical and Pagan priesthood, was transferred to the Papal clergy. “ The Dragon gave him” (i. e. the Beast or the Papacy) “ great authority.” But the Papacy may be considered as concentrated in the Pope. And the great authority of the Bishop of Rome descended in a straight line from the great authority of the chief Druid. “ This prodigious accession to the opulence and AUTHORITY of the

clergy in the west, began at their head, the Roman Pontiff, and spread gradually from thence among the inferior bishops and also among the sacerdotal and monastic orders. The barbarous nations, who received the gospel, looked upon the Bishop of Rome *as the successor of their chief Druid or High Priest*, AND AS THIS TREMENDOUS DRUID HAD ENJOYED UNDER THE DARKNESS OF PAGANISM A BOUNDLESS AUTHORITY, AND HAD BEEN TREATED WITH A DEGREE OF VENERATION, WHICH, THROUGH ITS SERVILE EXCESS, DEGENERATED INTO TERROR: SO THE BARBAROUS NATIONS, UPON THEIR CONVERSION TO CHRISTIANITY, THOUGHT PROPER TO CONFER UPON THE CHIEF OF THE BISHOPS THE SAME HONOURS AND THE SAME AUTHORITY WHICH HAD FORMERLY BEEN VESTED IN THEIR ARCH-DRUID.—THIS CONDUCT OF A SUPERSTITIOUS PEOPLE SWELLED THE ARROGANCE OF THE ROMAN DRUID TO AN ENORMOUS SIZE, AND GAVE TO THE SEE OF ROME THAT HIGH PRE-EMINENCE AND THAT DESPOTIC AUTHORITY IN CIVIL AND POLITICAL MATTERS, WHICH WERE UNKNOWN TO FORMER AGES.” What a comment is this upon the words of St. John: “*And the Dragon gave him his power, and his seat, and great authority.*” Well may the Bishop of Rome be called THE ROMAN DRUID!

We will briefly notice some of the methods which the Popes adopted to augment their authority, and some of the circumstances which favoured their ambitious views.

The being seated in the imperial city, the queen

pliments Pope Leo on the same grounds, namely, because he was Bishop of a City 'which is the greatest and the most splendid, and presiding over the world, and flowing with a multitude of people, and, moreover, which hath produced the empire now governing.' It was expressly stated by the ancient Synod of Chalcedon, that the privileges which were granted to the Roman Bishop were conceded to him, as Bishop of the Imperial City, '*because that city reigned,*' 'δια το βασιλευειν πολιν εκεινην:' which is the very language of the Angel to St. John: "the woman which thou sawest is that great city *which reigneth over the kings of the earth.*" The Empress Placidia urged the same plea in behalf of giving the Bishop of Rome precedence of other Bishops: 'It becometh us to preserve in all thing a reverence for this City, which is the mistress of all lands, 'ητις δεσποινει πασων υπαρχει των γεων.

The reader will find in Dr. Barrow's Treatise much more to the same purpose; but what has been said above will suffice to shew that the *great authority* of the Roman Bishop is intimately connected with his *See* or *Seat*. It appears that the Pope had great authority, even during the existence of the Imperial Head, on account of his being Bishop of Rome. The Emperors, however, were obstacles to the Popes. But, when they were "*taken out of the way,*" then "*the Dragon gave*" the Pope "*his Seat.*" The reign of the Papacy did not commence till then. The Beast was not "the Eighth" till then. But when the Pope was not only Bishop of Rome, but

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pliments Pope Leo on the same grounds, namely, because he was Bishop of a City 'which is the greatest and the most splendid, and presiding over the world, and flowing with a multitude of people, and, moreover, which hath produced the empire now governing.' It was expressly stated by the ancient Synod of Chalcedon, that the privileges which were granted to the Roman Bishop were conceded to him, as Bishop of the Imperial City, '*because that city reigned,*' 'δια το βασιλευειν πολιν εκεινην : ' which is the very language of the Angel to St. John : "the woman which thou sawest is that great city *which reigneth over the kings of the earth.*" The Empress Placidia urged the same plea in behalf of giving the Bishop of Rome precedence of other Bishops : 'It becometh us to preserve in all thing a reverence for this City, which is the mistress of all lands, 'ητις δεσποινει πασαν υπαρχει των γεων.

The reader will find in Dr. Barrow's Treatise much more to the same purpose ; but what has been said above will suffice to shew that the *great authority* of the Roman Bishop is intimately connected with his *See* or *Seat*. It appears that the Pope had great authority, even during the existence of the Imperial Head, on account of his being Bishop of Rome. The Emperors, however, were obstacles to the Popes. But, when they were "*taken out of the way,*" then "*the Dragon gave*" the Pope "*his Seat.*" The reign of the Papacy did not commence till then. The Beast was not "*the Eighth*" till then. But when the Pope was not only Bishop of Rome, but

also a temporal prince ; when he "*plucked up by the roots*" the exarchate of Ravenna, and afterwards the state of Lombardy, and the senate of Rome, then indeed "*the Beast was the eighth.*" Then "*the Dragon gave him his power, and his Seat, and great authority.*" Rome once more gave laws to the world. 'Under the sacerdotal monarchy of St. Peter, the nations began to resume the practice of seeking on the banks of the Tiber their kings, their laws, and the oracles of their fate.' (Gibbon, Vol. ix. p. 53.)

The Seat in which the Pope sat was still "*the Dragon's Seat.*" If the Beast was "*the Eighth,*" he was still "*of the seven.*" If one of the old heathen Romans could have been brought back again to behold the new ruler of 'the eternal city,' when he cast his eyes on his *scarlet* dress, when he looked at his *scarlet seat*, his *scarlet* cardinals and their *scarlet* mules, when he surveyed the heathenish ceremonies of the Romish service, the lighted candles, the holy water, the votive offerings, the sacred images, the perpetual sacrifices, the train of priests and to crown the whole, the PONTIFEX MAXIMUS at their head, he would have felt at home and thought this the old religion slightly modified. The Pagan Emperors have disappeared. But their seat is still occupied by one who persecutes real Christians, who is "*arrayed in purple and scarlet-colour, and decked with gold and precious stones and pearls,*" whose distinguishing title is Chief Pontiff or PONTIFEX MAXIMUS.

CHAPTER XI.

IDENTITY BETWEEN POPERY AND PAGANISM.

“AND THE DRAGON GAVE HIM HIS POWER AND HIS SEAT.”—Verse 2.

“THE BEAST THAT WAS, AND IS NOT, AND YET IS.”—Chap. xvii. 8.

THE identity which subsists between *the miracles of Popery* and *the miracles of Paganism* is remarkable. The Pagan images used to speak, weep, sweat, and bleed : and Popish images do the same. The image of Fortune in Heathen Rome is said to have spoken twice in favour of some one who had dedicated a temple to her. In like manner an image of the Virgin at Rome reprimanded Pope Gregory the Great for passing her too carelessly : and a crucifix in St. Paul's Church made a speech to St. Bridget ! Apollo's statue on the approach of a public calamity wept for three days and nights ! In like manner an image of our Lord wept so copiously, before the sacking of Rome by the barbarians, *that several pious monks were employed in wiping its face with cotton !* The

idols in Juno's temple sweat drops of blood. In like manner one of the churches in Rome is built in honour of an image which bled abundantly from a blow given to it by a blasphemer! The reader may see more to the same purpose in Letter IX. of 'Popery in Alliance with Heathenism,' a work which every intelligent Protestant would do well to have by him.

The identity which subsists between *the idols of Popery* and *the idols of Paganism* is remarkable. In many instances the very same statues are worshipped: only the name is altered. In the Church of St. Agnes is the antique statue of a young Bacchus: this has been baptized or consecrated anew, and with a little change of drapery is now worshipped under the title of that female saint. The history of St. Peter's statue in the cathedral at Rome is rather curious. There were formerly two statues of Jupiter Capitolinus, one of stone and the other of bronze. When Christianity succeeded to Heathenism, they put St. Peter's head on the body of the stone statue and gave him a pair of new hands, in one of which they placed a *key* instead of *the thunder-bolt*: they then melted the bronze of the other statue of Jupiter, and recast it, after the fashion of the stone one, as altered: and so, as Horace says, '*Mutato nomine, de te fabula narratur.*' In plain English—the worship went on quite as well to the modern apostle, as it had done to the ancient thunderer. In either case the true God was neglected and forgotten; and an image was set up in his place, "which had eyes and

are, therefore, seven "Mysteries" or seven Sacraments. And these Seven Sacraments are *Baptism, Confirmation, the Eucharist, Penance, Extreme Unction, Orders, Matrimony.*

The *sixth contemporaneous* head is therefore the Sacrament of Orders: and, to preserve consistency in our interpretation, it must be this Head which was seen by St. John "*as it were wounded to death.*" There can be no mistake as to which is the Sixth Sacrament, for not only are the Seven Sacraments arranged in the Council of Trent as we have arranged them, but the Catechism of the Council assigns the reason why there are neither more nor less than Seven Sacraments, and why they are arranged as above.

'But why they are neither more nor fewer than seven in number may be shewn with some probability of reason (*probabili quâdam ratione*) even from those things which in natural have an analogy to spiritual life. For these seven things appear necessary to man, in order to his living and preserving life, and prolonging it for his own benefit and that of the state: *that he be born; grow; receive nourishment; if he fall sick, that he be restored to health; that his strength, when prostrate, be recruited; that with respect to the state, there be never wanting magistrates by whose authority and controul it may be directed; and lastly, that by a lawful procreation of children, he preserve both himself and mankind.*' The Catechism then goes on to shew that *Baptism* corresponds to *the Birth; Confirmation* to *the growth; the Eucharist*

idols in Juno's temple sweat drops of blood. In like manner one of the churches in Rome is built in honour of an image which bled abundantly from a blow given to it by a blasphemer! The reader may see more to the same purpose in Letter IX. of 'Popery in Alliance with Heathenism,' a work which every intelligent Protestant would do well to have by him.

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saw not, which had ears and heard not, neither was there any breath in its nostrils."

The ancient Pantheon is still in existence. Its deities are indeed changed: but the number of images is as great as ever. The inscription over the portico informs us that, 'having been impiously dedicated of old by Agrippa to *Jupiter and all the gods*; it was piously consecrated by Pope Boniface the Fourth to *the blessed Virgin and all the saints*.' (See Letter vi. of Popery in alliance with Heathenism.)

Popery and Paganism have many things in common, though in the profession of Christianity they differ. And the same may be said of the Papal and Pagan Roman empires. These are both represented by Daniel, as forming one and the same empire; even his fourth Beast. And St. John, though he distinguishes them, yet makes them one and the same: For the Beast is "the Beast that was, *and is not, and yet is*." That excellent little work 'Popery in Alliance with Heathenism' is one continued comment on the paradox of the angel, "*the Beast that was, AND IS NOT, AND YET IS*." When the Beast first appeared, five of its heads had fallen. In what sense, then, did these five heads belong to it at all? Plainly, in this sense alone,—that the Pagan Roman empire, to which they belonged, and the Beast were *one and the same*. Both are tyrannical, idolatrous empires. Both have Rome, the city on seven hills, for their "seat." Both have "power and great authority." Both are "dreadful and terrible, and strong exceedingly." Both have "a mouth speaking great things

and blasphemies." Both speak in Latin. Both are clothed in scarlet. Both use incense and holy water, and burn lights in their temples. Both worship images, and demons or departed spirits. Both believe in a purgatory, and encourage processions and pilgrimages. Both perform miracles and "*signs and lying wonders*." Both have priests and propitiatory sacrifices. The Papists have the mass, which is said to be a propitiatory sacrifice for the living and the dead! Both have as their presiding ruler a PONTIFEX MAXIMUS. Pope Gregory XIII. was not content with this title, but styled himself PONTIFEX MAXIMUS OPTIMUS.

Popery is indeed a paradox. It is heathenism Christianized. It is Christianity heathenized. The Beast "*was, and is not, and yet is.*" In one sense, the Pagan Roman empire exists no longer; for the Papacy professes Christianity. But, in another sense, it "*yet is*;" for much, very much, is left, which is purely Pagan. The Pagan and the Papal Roman empires were seen by Daniel as one Beast. In the Pilgrim's Progress are represented two giants—Pope and Pagan. 'Now I saw in my dream, that at the end of the valley lay blood, bones, ashes, and mangled bodies of men, even of pilgrims, that had gone this way formerly: and while I was musing what should be the reason, I espied a little before me a cave where two giants, Pope and Pagan, dwelt in old time: by whose power and tyranny the men, whose bones, blood, ashes, &c. lay there, were cruelly put to death. But by this place Christian went without

and victory to Charles, the most pious AUGUSTUS, crowned by God the great and pacific EMPEROR OF THE ROMANS !' The head and body of Charlemagne were consecrated by the royal unction : after the example of the CÆSARS, he was saluted or adored by the Pontiff : his coronation-oath represents a promise to maintain the faith and privileges of the church ; and the first-fruits were paid in his rich offering to the shrine of the Apostle.' In the language of inspiration, "*the deadly wound was healed.*" In the language of the historian, '*the western empire was REVIVED* : the claims of the Greeks were finally eradicated from the debasement of a provincial town : THE MAJESTY OF ROME WAS RESTORED : the Latin Christians were united under a supreme head in their ancient metropolis ; and the conquerors of the west were expected to receive their crown from the successors of St. Peter.'

If we come down to the fourteenth century, we find the Imperial Head in a state of weakness and poverty, but more ostentatious than ever. 'The supremacy of the Emperor was not confined to Germany alone : the hereditary monarchs of Europe confessed the pre-eminence of his rank and dignity : he was the first of the Christian princes, the temporal head of the great republic of the west : to his person the title of majesty was long appropriated : and he disputed with the Pope the sublime prerogative of creating kings and assembling councils. The oracle of civil law, the learned Bartolus, was a pensioner of Charles IV. ; and his school resounded with the doc-

trine that the Roman Emperor was the rightful sovereign of the earth from the rising to the setting sun. The contrary opinion was condemned, not as an error, but as an heresy, since even the gospel had proclaimed, ‘*And there went forth a decree from CÆSAR AUGUSTUS that all the world should be taxed.*’ (Gibbon, vol. ix. pp. 172—217.)

But the seven heads are not only “*seven Kings* ;” they are also “*seven mountains on which the woman sitteth.*” The seven mountains on which the church of Rome, whose name in scripture is “*Mystery*,” sitteth, we believe to be seven “*Mysteries*,” in other words, the seven *sacraments* of that church. And the sixth sacrament or the Sacrament of Orders, “*was as it were wounded to death*,” when Gregory VII. enforced celibacy on the clergy, and this not only with the *spiritual weapon* of ecclesiastical censure, but with the *material weapon* of the temporal sword. ‘*The deadly wound was,*’ however, ‘*healed.*’ It is true that ‘*great tumults and divisions were excited :*’ but these ‘*were gradually CALMED* through length of time, and also by the perseverance of the obstinate Pontiff.’ (Mosheim, Cent. XI. Part ii. xiv.) ‘*The confusion thus created was gradually tranquillized* by the progress of time, by the perseverance of the Pontiff, by the aid, perhaps, of the laity, by the indifference of the sovereigns.’ (Mr. Waddington’s Hist. of Church, p. 278.)

When the imperial head was healed, “*all the world wondered after the Beast.*” The page of history is in strict accordance with the page of Prophecy. One

sentence from the History of the Decline and Fall of the Roman Empire, will show that *all Europe* was affected by the revival of the Imperial Head. Speaking of Charlemagne, the historian observes, 'The dignity of his person, the length of his reign, the prosperity of his arms, the vigour of his government, and the reverence of distant nations, distinguish him from the royal crowd; and *Europe dates a new era from the restoration of the western empire.*'

And how "*the whole world wondered after the*" Papacy in the time of Gregory VII. let the page of history declare. 'The struggle against the natural affections, and the common reason of man,' commenced with the council of Nice in 325, was maintained by the decrees of Pope Siricius, Gregory I., Nicholas, and other Pontiffs; and when Gregory VII. at length achieved the project which had foiled his predecessors for above six centuries, he encountered an opposition which could scarcely have been surmounted by a less extraordinary character.' (Mr. Waddington's Hist. of Church, p. 211 and note.) Gregory VII. was indeed an 'extraordinary character' "*All the world wondered after*" him. And there was indeed cause for wonder! 'William the Norman, after the conquest of England was ASTONISHED to learn that he held that country as a fief of Rome, and tributary to it.' (Hist. of Church, p. 283.) How must "*the whole world*" have "*wondered,*" when it beheld for three dreary days, from dawn till sunset, the proudest sovereign in Europe, Henry IV. of Germany, condemned to continue his fast and his

penance, with his feet and head bare, and unsheltered from the inclemency of winter, before the walls, and probably under the eyes of Gregory, in solitary and helpless humiliation ! How must the king of France have "*wondered*" when he was reminded ' that both his kingdom and his soul were under the dominion of St. Peter, who had the power both to *bind* and to *loose* in heaven and on earth " ! How must the kingdoms of Saxony, Spain, and Naples have "*wondered*" when they were told ' that they had been the property of the holy see from the earliest ages of Christianity ! ' How must ' the numerous dukes or princes of Germany, those of Hungary, of Denmark, of Russia, of Poland, of Croatia and Dalmatia, ' have "*wondered*" when they ' were either solicited to subject their states to the suzerainty of St. Peter, or reminded of their actual subjection ! ' How must "*the whole world*" have "*wondered*" when it was informed that it was to have but one metropolis, namely, ROME, and but one earthly sovereign, namely, THE POPE !

Not only WAS WILLIAM THE CONQUEROR ASTONISHED, BUT THE WHOLE WORLD WAS ASTONISHED WITH HIM ! That text of Scripture received its accomplishment, "*And all the world wondered after the Beast.*"

And if we come down to the time of Innocent III. we seem to see Gregory VII. revived again. This pontiff excommunicated the whole world ! During his reign ' the territorial domains of the church were spread so widely, as almost to justify the complaint that they comprehended HALF THE SURFACE OF

EUROPE." (Hist. of Church, p. 336.) Indeed so much did the world wonder after the Pope, that Innocent III. was styled, 'VERE STUPOR MUNDI ET IMMUTATOR SÆCULI.'—'OF A TRUTH THE WONDER OF THE WORLD, AND THE CHANGER OF THE AGE.'

This title of Innocent III. is quoted from Matthew Paris by Dr. Barrow.

When Innocent III. was called "*the Wonder of the World*," then was fulfilled the text before us "*All the world wondered after the Beast!*" when he was styled "*the Changer of the Age*," then was fulfilled the prophecy of Daniel respecting the little horn, which represents the Pope, "*He shall think to change times and laws.*" (Chap. vii. 25.)

Let Romanists boast, as they please, of the splendid dominion of the Gregories and Innocents, and of the title which was given to Innocent III., STUPOR MUNDI! St. John tells us that this title is applicable to the Beast; for of the Beast it is written, "*And all the world wondered after him.*"

CHAPTER XV.

THEY WORSHIP THE DRAGON WHICH GAVE POWER UNTO
THE POPE.

“AND THEY WORSHIPPED THE DRAGON WHICH
GAVE POWER UNTO THE BEAST.”—Verse 4.

‘THE Dragon, having failed in his purpose of restoring the old heathen idolatry, delegates his power to the Beast, and thereby introduces a new species of idolatry, nominally different, but essentially the same, the worship of angels and saints instead of the gods and demigods of antiquity. All the world in submitting to the religion of the Beast, did in effect submit again to the religion of the Dragon—it being the old idolatry with only new names: the worshipping of demons and idols being in effect the worshipping of devils.’

These are the sentiments of Bishop Newton; and they shew that the world *in worshipping the Beast* did in reality “*worship the Dragon which gave power unto the Beast.*” The Pope sits in the Dragon’s seat. From this seat of eminence and authority he issues

forth his mandates, and bids the world receive them as the commands of Deity. He lowers the authority of Scripture, and exalts his own authority above it. He substitutes *tradition* for the *written word*; and "*teaches for doctrines the commandments of men.*" The Second Commandment expressly enjoins that we shall *not* make to ourselves any graven image—that we shall *not* bow down to it—*nor* worship it. That little word *not* offends the Pope; and therefore this commandment is omitted in commonly-circulated catechisms of the Church of Rome. Roman Catholics will sometimes quote the example of St. John, who "*fell down to worship the angel who shewed him all these things.*" though even that will not justify falling down before a senseless image. But they forget that the angel rebuked St. John, saying, *See thou do it not!* (Rev. xix. 10.) St. John, however, falls down *a second time* before the feet of the angel; and the angel *a second time* rebukes him, saying, "*See thou do it not! for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.*" (xxii. 9.) If therefore St. John might not fall down and worship the angel, with whom he had conversed so long, and who had shewn him such glorious visions, how much less should we fall down and worship angels and saints whom we have never seen, and of whose presence we have no assurance whatever! How much less should we fall down before a senseless image! "*Let no man beguile you of your reward,*" says St. Paul "*in a voluntary humility and worshipping*

of angels." (Col. ii. 18.) "*Ask what I shall do for thee,*" said Elijah unto Elisha, "*ask what I shall do for thee, before I be taken from thee.*" (2 Kings ii. 9.) We do not find Elijah commanding Elisha to pray to him; *after* he was taken up into heaven. Nor do we find Elisha praying to Elijah after his ascension, "Holy Elijah, pray for me!" Such absurdity as this was reserved for these latter times. The Spirit spoke expressly by St. Paul "*that in the latter times some should depart from the faith, giving heed to seducing spirits, and* DOCTRINES OF DEMONS OR DEPARTED SPIRITS." (1 Tim. iv. i.) If Romanists would only be content "*with the sayings of this Book,*" instead of following human authority and human inventions, we should hear nothing of the absurd and blasphemous worship of angels, saints, and images. But they have fulfilled the prophecies of St. Paul and St. John: the world in worshipping the Papacy "*worships the Dragon who gave the*" Papacy its "*power.*" The rise of the Papacy was owing to its promotion of IDOLATRY. The Iconoclasts, or breakers of images, were pronounced *heretics*. 'The Italians swore to live and to die in defence of *the Pope and the holy images.*' (Gibbon, vol. ix. p. 140.) And so bent was the Papacy on favouring image-worship, that the advice of an abbot, who was present at the second Nicene Council, to a monk, who consulted him, was—'Rather than abstain from adoring Christ and his mother in their holy images, it would be better for you to enter every brothel, and visit every prostitute in the city.' (Idem, p. 167.)

The cause of '*the Pope*,' and the cause of '*the holy images*,' was one and the same. 'The Italians' in swearing 'to live and to die in defence of' the one, 'swore to live and to die in defence of' the other. In worshipping the one, they worshipped the other also.

The introduction of image-worship into the Christian church was the *master-piece* of Satan. Never did the enemy of God and man so triumph as then. He could not prevent the overthrow of Paganism: he therefore *Paganised* Christianity.

Paganism must die. But in the very article of death, with one convulsive struggle, she threw a garment of hellish poison over her heavenly destroyer. The virulence of this poison was most deadly. The fair face of Christianity was darkened and distorted. A mortal paleness settled on her cheek. Her features, once so lovely, assumed the lividness and the fixedness of death. Her eye lost all its lustre. Upon her forehead her name was written, "*ICHABOD: the glory is departed*." She had "a name to live," but was really "dead."

Satan has indeed transformed himself into an angel of light; but he is Satan still. Paganism has put on the exterior of Christianity; but she is Paganism still. The wife of Jeroboam disguised herself, and instead of offering the prophet jewels or gold, as became her rank, offered him loaves and cracknels and honey; but she was the wife of Jeroboam still. And accordingly the prophet said unto her, "*Come in, thou wife of Jeroboam: why feignest thou thyself to be another?*" (1 Kings xiv. 6.)

Paganism has forced its way into the Holy of Holies. The abominable thing which God hateth is seen "*standing where it ought not*;" and the spiritual service of Christianity is debased with all the mummeries of heathanism.

"The carnal professors of Christianity who were most numerous, were not content to part with their Pagan rites. Wherefore, to compromise the matter, they turned their Pagan rites into Christian solemnities, and so christened their demon festivals under the name of some Christian martyr and saint. And that which made this design more plausible was this—some groundless hopes by such symbolizing with the Pagans to gain them over to embrace the Christian religion; which vain attempt was so far blasted by God, as that it proved but a door to let in Antichrist and all his idol-worship into the Church of Rome.' (Gales' Court of the Gentiles.)

'The people we may excuse and compassionate: but we blush when we discover the most distinguished writers of the fourth century—Athanasius, Eusebius the historian, Gregory Nazianzen, Chrysostom, Jerome and Augustine, engaged in shameful conspiracy against their religion, while they exaggerate the merit of the martyrs, assert or insinuate their immediate sanctification, and claim for them a sort of reverence, which could not easily be distinguished from worship. In this age, and from this cause, arose the stupid veneration for bones and relics: it was inculcated and believed that prayer was never so surely efficacious as when offered at the tomb of some saint or holy per-

son ; the number of such tombs was then multiplied. At all of them, miracles, and prophecies, and prodigies, and visions, were exhibited or recorded ; and the spirit of the gospel was forgotten in the practice of forbidden ceremonies, and the belief of impious fables. Here then we discover the root of several of the abuses of Papacy ; they were concessions made during this critical period to *the genius of Paganism*, in order to delude its votaries into more speedy apostasy and to accelerate the dissolution of the one religion into the other.' (Mr. Waddington's Hist. of Church, p. 115.)

' One concession paved the way for another, so that before the end of the sixth century *the use of images* was very generally permitted throughout the Christian world. In no respect was the malice of Paganism so lastingly pernicious as when it fastened upon Christianity the badge of its own character by the communication of idolatrous worship.' (Idem, p. 213.)

The triumph of the Dragon was then complete. The command of St. John was forgotten, "*Little children, keep yourselves from idols.*" And the Christian church, which at first abominated idolatry, now encouraged and defended it. The genius of Paganism was at first abhorred,—then concessions were made to it,—and, lastly, it was worshipped :—in the words of scripture, "*they worshipped the Dragon which gave power unto the Beast.*"

CHAPTER XVI.

THEY WORSHIP THE POPE, SAYING, WHO IS LIKE UNTO THE POPE? WHO IS ABLE TO MAKE WAR WITH HIM?

“AND THEY WORSHIPPED THE BEAST, SAYING, WHO IS LIKE UNTO THE BEAST? WHO IS ABLE TO MAKE WAR WITH HIM.”—Verse 4.

ONE sentence from Milner's History of the Church, shews the fulfilment of the passage before us. ‘The influence of the Bishop of Rome grew prodigious: the Emperors of Germany trembled under the rod; and some of the bravest and wisest of the English princes were found unequal to a contest with the hierarchy’ (vol. iii. p. 78, Edit. 1834.) Kings and Emperors ‘*worshipped*’ the Pope, and ‘*trembled under his rod.*’ Kings and Emperors ‘*were found unequal to a contest with the hierarchy*’ of Rome; they gave the contest up in despair, *saying*, ‘*who is like unto the*’ Pope? ‘*Who is able to make war with him?*’

The Pontificate of Innocent III. is one continued comment on the words of scripture, “And they wor-

shipped the Beast, saying, who is like unto the Beast? who is able to make war with him?"

If we look to our own country, we find the 'lion-hearted' Richard obeying the decrees of this imperious Pontiff and giving up his opposition to the cause which he had contested. Even he, '*lion-hearted*' as he was, found that the Pope's decrees must be obeyed, and that opposition to such a mighty Potentate was useless. In a Bull, dated 1197, Innocent III. declared 'that it was not fit that any man should be invested with authority who did not *revere and obey* the Holy See.' In another Bull, addressed to Richard, he told him, 'that if he opposed the execution of the decrees of the Apostolic See, he would soon convince him how hard it was to kick against the pricks.' In another Bull he declared 'that he would not endure the least contempt of himself or of God, *whose place he held on earth*, but would punish every disobedience without delay and without respect of persons: and would convince the whole world that he was determined to act like a sovereign.'

Nor were these Bulls empty threats. Richard knew full well that there was no sovereign on earth '*like unto*' the Pope, and that no one '*was able to make war with him*.' He therefore resolved to '*revere and obey the Holy See*,' that so he might avert the Pontiff's displeasure, and not learn by hard-bought experience '*how hard it would be for him to kick against the pricks*.' Surely Richard, by comparing the treatment which he himself received from Inno-

cent, as well as the general character of that Pontiff, with the description of the Beast in this thirteenth chapter of Revelation, might have understood without the assistance of the celebrated Joachim, that the Bishop of Rome was Antichrist.

Innocent did indeed reign in England with despotic power. And since the 'lion-hearted' Richard shrunk from contending with him and thought it necessary to submit, no wonder that John should be unable to 'make war with him.' The recommendation of the King, the election of the chapter, were both reversed. The Pope nominated Stephen Langton to the See of Canterbury. He commanded the Bishops of London, Worcester and Ely, to lay the whole kingdom under interdict. He issued a Bull of excommunication against John. He absolved his subjects from their allegiance, and commanded them to avoid his presence. He then proceeded to pronounce the final sentence of deposition, and conferred the vacant throne on the King of France. And, 'that the world might know that he was determined to act like a sovereign, and not to endure the least contempt of himself or of God, whose place he held upon earth,' he proclaimed a crusade against the English King, as against an infidel or a heretic. John resigned his crown to the Legate, and received it again as a present from the Holy See.

Henry III. was equally enslaved to the Pope, whose creatures he was compelled to enrich with the treasures of England almost entirely at the pleasure of the Pontiff.

If we turn our eyes from England to France, we

find an interdict laid on the whole kingdom. 'The public offices of worship were suspended: even the doors of the churches were closed: the Sacrament of Christ was no longer administered, and the rites of marriage and sepulture remained unperformed. We should here recollect, that with the mass of an ignorant people professing a corrupt form of faith, the public exercise of religion constituted, in fact, its entire substance. Deprived of that, they had no refuge in private prayer, or the consolations of internal devotion. To such persons the sentence of an interdict must have fallen like an immediate edict of rejection and separation from heaven; and such in the twelfth century was the multitude of every class. *Philippe Auguste was a prince of uncommon resolution and address: nevertheless he found it expedient to bend before the tempest, and obey the Pontifical mandate.*' (Mr. Waddington's Hist. of Church, p. 344.)

What a striking comment have we here on the words of Inspiration, "*And they worshipped the Beast, saying, Who is like unto the Beast? Who is able to make war with him?*" Richard of England was '*lion-hearted.*' Philippe Auguste of France '*was a prince of uncommon resolution and address;*' yet neither of them was a match for the Pope. Neither of them '*was able to make war with him.*' Richard '*obeyed the decrees of the Pope, and gave up his opposition to the cause which he had contested.*' (Milner). Philippe '*found it expedient to bend before the tempest and obey the Pontifical mandate.*'

If we look to the empire of Germany, we find no

one able to contest with the Pope. He deposes Philip and confers the vacant throne on Otho. Otho calls himself Emperor 'by the grace of God *and the Pope.*'—Again the Pope deposes Otho and confers the vacant throne on Frederic.

'Not contented to influence the most vigorous monarchs of the most powerful kingdoms of the age, he descended to issue his edicts to inferior princes. He sent forth instructions to the King of Navarre respecting the restoration of certain castles to Richard. He distributed the insignia of royalty to Briscislaus, Duke of Bohemia, and to the Dukes of Wallachia and Bulgaria. He conferred the crown of Arragon on Peter II. as his subject and tributary. And finally (that no race or clime might seem inaccessible to his arm) he gave a king to the Armenian nation, dwelling on the border of the Caspian Sea.' (Mr. Waddington's Hist. Church, p. 345.)

Innocent was indeed "*the Wonder of the World.*" "*All the world wondered after the Beast.*" He was indeed "*the Changer of the Age.*" It was foretold by Daniel that he should "*think to change times and laws*" (chap. vii. 25), and also that he should "*do according to his will.*" (Chap. xi. 36). And these prophecies were accomplished. Innocent boasted '*that he held the place of God on earth.*' He, therefore assumed the prerogative of Deity, to "*put down one and set up another, so that none might stay his hand or say unto him, What doest thou?*" He disposed of empires and kingdoms "*according to his will.*" None might contradict: none might lift up

a finger against him. "*They worshipped the Beast, saying, Who is able to make war with him?*"

If the Pope convened a council, he carried every thing his own way. The fourth Lateran Council was convoked by Innocent—'the most' numerous and most celebrated of the ancient assemblies of the Latin Church. This august body consisted of nearly five hundred archbishops and bishops, besides a much greater multitude of abbots and priors, and delegates of absent prelates, and ambassadors from most of the Christian courts of the west and of the east.' This was indeed a splendid council. But splendid as it was, it was only an "IMAGE made to the Beast." Was the Council an exception from those "*who worshipped the Beast, saying, Who is like unto the Beast? Who is able to make war with him?*" Far otherwise. '*Seventy canons were dictated by Innocent and received its obsequious confirmation. It does not appear that its deliberations (if they may so be called) were attended with any freedom of debate: and within a month from the day of its opening, having executed its appointed office, it was dismissed.*' The single fact of its 'deliberations' being limited to a space of time less than a month, proves that they were no 'deliberations' at all in the true sense of the word: 'and that the canons in question were not made matter of *discussion* with that numerous assembly.' (Hist. of Church, p. 347).

The same remark will apply to the other councils in general. They were indeed sometimes restive and refractory; but for the most part they were docile

and passive, and what the Popes would have them to be. They are admirably described in Scripture as "*IMAGES made to the Beast.*"

That famous "*IMAGE,*" the Council of Trent, we shall consider hereafter. '*The Pope gained great authority by*' these Councils: for they were '*Synods of Bishops called by him at opportune seasons, consisting of his votaries or slaves. None dared therein to whisper anything to the prejudice of his authority. He carried whatever he proposed without check or contradiction. Who dared to question anything done by such a number of pastors, styling themselves the representatives of Christendom.*' (Dr. Barrow on the Pope's Supremacy).

'Many of all sorts,' says Dr. Barrow, 'in all times did comply with Popes, or did not obstruct them, suffering them without great obstacle to raise their power: good men out of charitable simplicity, meekness, modesty and humility, love of peace and averseness from contention: bad men, having little heart to resist, and no heart to stand for public good.'—The Popes 'not only surpassing the provincial Bishops in wealth and respect, but having power in court, *Who dared to pull a feather with them, or to withstand their encroachments? What wise man would not rather bear much, than contest upon such disadvantages, and without probable grounds of success?*'

And how much more will this remark of Dr. Barrow hold, when the Popes not only '*had power in Court,*' but *had a Court of their own!* In the year 755 the Pope was 'for the first time invested

with the prerogatives of a temporal prince ; the choice of magistrates, the exercise of justice, the imposition of taxes, and the wealth of the palace of Ravenna.' (Gibbon). He then for the first time had '*a Court*' of his own. From that time to the time of Innocent, the Monarchy of St. Peter waxed stronger and stronger, till at last 'Innocent the Third broke off the last link of the imperial power. He rejected at the same time its ancient emblem ; and whilst he absolved the prefect from all dependence of oaths or service on the German Emperors, he removed *the sword* from his hand, and substituted a peaceful *banner* in its place.' (Hist. of Church, p. 340).

'They worshipped' the Pope who then 'reigned calm and victorious throughout Europe.' (Milner.) And if any were disposed to resist his authority, the question would immediately present itself, 'Who dares to pull a feather with him ? *Who dares to withstand his encroachments ? Who will not rather bear much than contest upon such disadvantages, and without probable grounds of success ?*' So accurately was the Scripture fulfilled, "*And they worshipped the Beast saying, Who is like unto the Beast ? Who is able to make war with him ?*"

CHAPTER XVII.

THE POPE HAS A MOUTH SPEAKING GREAT THINGS AND
BLASPHEMIES.

"AND THERE WAS GIVEN UNTO HIM A MOUTH
SPEAKING GREAT THINGS AND BLASPHEMIES."—
Verse 5.

If the reader would wish to see all the "*great things*," which the Popes have spoken, we refer him to the '*Magnum Bullarium*,' which is a register of the bulls which they have issued. The '*Magnum Bullarium*' will throw light on the prophecies both of Daniel and St. John. Daniel describes the Pope as a "little horn." This little horn has "*a mouth speaking great things*." (Dan. vii. 8.) It has "*a mouth speaking VERY great things*." (Dan. vii. 20.) It has "*a mouth which speaks great words against the Most High*." (Dan. vii. 25.) Daniel speaks of the Pope also in the eleventh chapter where he says, "*The King shall do according to his will, and he shall exalt himself and magnify himself above every god*." (verse 36.) To understand this we must remember that Princes are sometimes called Gods in Scripture. Thus in

the eighty-second Psalm, "God standeth in the congregation of the mighty; he judgeth *among the gods*. I have said, *Ye are gods*; but ye shall die like men, and fall like one of the princes." Daniel therefore declares that the Pope should "*exalt himself and magnify himself above every Prince*." St. Paul declares the same. He describes the Pope as "*exalting himself above all that is called god, or that is worshipped*." (2 Thess. ii. 4.) *A god* denotes a prince: *σεβασμα* denotes *imperial power*. St. Paul therefore describes the Pope as "*exalting himself and magnifying himself above all kingly and all imperial power*." St. John also declares of the Beast, which is the Papacy or the Pope, that it has "*a mouth speaking great things and blasphemies*."

And whose "*mouth*" has been like that of the Popes? Who have spoken such "*great things*" as they? Their words have been so "*great*" and lofty, that "*the world has wondered*" at hearing them.

Gregory II. called himself '*a God upon earth*.'

Gregory VII. deposed Henry IV. 'in the name of Almighty God, the Father, the Son, and the Holy Ghost, that so all men might know, that he not only had the power to *bind and loose* in heaven, but could also upon earth, take away and bestow empires, kingdoms, and whatsoever else mortals can possess; and that they might henceforth fear to slight the commands of Holy Church.' He then proceeded 'to absolve the subjects of the emperor from their oaths of allegiance, and to dispose of the empire with absolute authority as a fief of St. Peter.'

This was the Pontiff who declared the kingdom of France tributary to the see of Rome ; who commissioned his legates to demand the annual payment of the tribute by virtue of the true obedience due to that see by every Frenchman ; who reminded the king of France that both his kingdom and soul were under the dominion of St. Peter, who had the power both to bind and to loose both in heaven and earth ; who pronounced the kingdom of Saxony to be held on feudal tenure from the apostolic chair and in subjection to it ; who pretended that the kingdom of Spain had been the property of the Holy See from the first ages of Christianity ; who acquainted William the Norman with the news, that England, which he had conquered, he held as a fief of Rome and tributary to it ! (Hist. of Church, p. 283.)

Innocent III. *excommunicated the whole world !* He was indeed “ *the wonder of the world and the changer of the age !* ” He declared ‘ that it was not fit that any man should be invested with authority, *who did not serve and obey the Holy See.* ’ At another time he proclaimed, ‘ that he would not endure the least contempt of himself, *or of God, whose place he held on earth.* ’ In his rescript to the Emperor of Constantinople, he maintained ‘ that the pontifical power is as far superior to the regal *as the Sun is to the Moon.* ’

Boniface VIII. pretended to the disposal of the crown of Hungary, and gave it to a grandson of Charles le Boiteux ; and when some of the nobles (in 1302) ventured to support a rival prince, he

addressed his legate there established in the following terms:—‘The Roman pontiff, ESTABLISHED by God over kings and their kingdoms, sovereign chief of the Hierarchy in the church militant, and holding the first rank above all mortals, sitteth in tranquillity in the throne of judgment, and scattereth away all evil with his eyes. . . . You have yet to learn that St. Stephen, the first Christian King of Hungary, offered and gave that kingdom to the Roman Church, not willing to receive the crown on his own authority, but rather to receive it from *the Vicar of Jesus Christ*; since he knew that *no man taketh this honour to himself, but he that is called of God.*’

How wonderfully was that text fulfilled in Boniface, “*And there was given unto him a mouth speaking great things and blasphemies.*” Nor was this all. He openly declared himself to be ‘King of Kings, Monarch of the World, and sole Lord and Governor both in spirituals and temporals.’ He applied to himself that text in Jeremiah, “*God hath set me over the nations, and over the kingdoms, to root out and to pull down, &c.*” His cardinals had gone so far as to maintain ‘*that no man in his senses could doubt that the Pope, as chief of the spiritual hierarchy, can dispense with the sin of every man living.*’

Our opinion is, that ‘*no man in his senses can doubt*’ that this is horrid “*blasphemy.*” However, the Cardinals disavowed on the part of Boniface any assertion that the king of France held his *temporalities* of the Pope. It appears that this

offended Boniface, who 'rebuked' them for their want of courage and attachment, enforced on them *the indisputable subjection of things temporal to things spiritual*, and persisted in commanding their attendance at Rome.' (Hist. of Church, p. 437.)

The famous bull, *Unam Sanctam*, soon followed, speaking "*great things and blasphemies.*" Take for instance one short sentence, '*We declare, define, and pronounce, that it is absolutely essential to the salvation of every human being, that he be subject to the Roman Pontiff.*'

The bull of Pius V. against our Queen Elizabeth began as follows:—'He that reigneth on high, to whom is given all power both in heaven and on earth, hath committed the one holy catholic and apostolic church, out of which there is no salvation, to one alone on earth, namely to Peter, Prince of the Apostles, and to the Roman Pontiff, successor of Peter, to be governed with a plenitude of power: this one he hath constituted Prince over all nations and over all kingdoms, that he might pluck up, &c.' The Pope then 'deprives the Queen of her *pretended* right to the kingdom, and of all dominion, dignity and privilege whatever, and absolves all the nobles, subjects and people of the kingdom and whoever else have sworn allegiance to her, from their oath and from all duty whatever, in regard of dominion, fidelity and obedience.' This bull was published in 1569. But the Pope had "*a mouth speaking greater things*" than he was able to perform. The Queen of England was a match for the Bishop of Rome. Her subjects

were too loyal to be seduced into rebellion. The Popish Party, therefore, applied to the pontiff '*to have the bull so understood, that it should always bind her and the heretics, but in no respect bind Catholics, as matters then stood, but at some future time, when the bull could be put into execution.*'

What profound iniquity is here ! The Pope gave permission to have his bull so understood, by faculties bearing date April 14, 1580. They were 'taken about one of their complcyces, immediately after Campion's death,' and are confirmed by the confession of Hart, who adds that the Pope 'dispensed with them to obey and serve her, without peril of excommunication: *which dispensation is to endure but till it please the Pope otherwise to determine.*' Thus as Mr. Mendham has well observed, 'the true vicar of him, "*who was a murderer from the beginning,*" knew no compassion for the lives of his subjects, when the supposed interest of his kingdom required the sacrifice ; and yet was induced with the flexible policy of the serpent to spare them, when that interest changed its aspect.' (Literary Policy of the Church of Rome. Preface to the Second Edition, page xv.)

The bull of Sixtus the Fifth against Henry king of Navarre and the prince of Condé, whom he was pleased to denominate "*Sons of wrath,*" commenced in the following lofty strain:—'The authority given to St. Peter and his successors by the immense power of the eternal King exceeds all the power of earthly kings and princes. It passes uncontrollable sentence over

all. And if it find any of them resisting God's ordinance, it takes more severe vengeance of them, casting them down from their thrones, though never so powerful, and tumbling them down to the lowest parts of the earth, as the ministers of aspiring Lucifer.' The Pope then 'deprives them and their posterity of their dominions and kingdoms for ever: he absolves their subjects from their oaths of allegiance, and forbids any obedience to be paid to them.'

What a wonderful comment have we in these bulls of the Popes on the truth of Scripture! There has been indeed given to the Beast "*a mouth speaking great things and blasphemies.*" The blasphemies of the Papacy will be noticed more particularly in a following chapter.

CHAPTER XVIII.

THE POPE IS TO PRACTISE TWELVE HUNDRED AND SIXTY
YEARS.

"AND POWER WAS GIVEN UNTO HIM TO CONTINUE
[PRACTISE] FORTY AND TWO MONTHS."—Verse 5.

IN prophetical language a day stands for a year. "*I have appointed thee each day for a year,*" said God to the prophet Ezekiel. And we know that the seventy weeks of Daniel were seventy weeks of years, or four hundred and ninety years. The same Daniel, who foretold the first coming of Christ with such wonderful accuracy, has fixed the period for his Millennial appearing. The saints are to be given into the hands of the Pope "*for a time, times, and the dividing of a time,*" i. e. for three prophetical years and a half. (Chap. vii. 25.) But then "*the judgment shall sit and they shall take away*" the Pope's "*dominion, to consume and to destroy it unto the end.*" (See also chap. xii. 7.) The prophecies of St. John agree with those of Daniel. For "*power was given unto the Beast to continue forty and two months.*"

And forty and two prophetic months are equivalent to three prophetic years and a half, and (reckoning thirty days to a month) they are 1260 prophetic days, or 1260 years.]

For this period, then, the Papacy is to '*practise*,' as the word *ποιῆσαι* denotes. The observation of Bishop Newton is of great force:—'It appears to be a very great mistake of some very learned men in dating the commencement of this period too early. This is the capital error of Mr. Mede's scheme; what hath led him and others who have followed his example into subsequent errors; and what the event hath plainly refuted.' Mr. Mede dated from the year 456, which requires that the Papacy should have come to an end in the year 1716. Bishop Newton dates from the year 727, when 'the Pope and people of Rome revolted from the exarch of Ravenna, and shook off their allegiance to the Greek emperor.' The words of Sigonius are, 'Ita Roma, Romanus et Ducatus a Græcis ad Romanum Pontificem pervenit.' 'Thus Rome and the dukedom of Rome came from the Greeks to the Roman Pontiff.' 'Hereby,' observes the bishop, 'he became in some measure a *horn* or temporal prince, though his power was not fully established till some years afterwards: and before he was a *horn* at all, he could not answer the character of *the little horn*.' And this remark may be extended to *the Beast*. "*The Beast is the eighth*." But before the year 727 the seventh head had not disappeared. And the seven heads must have disappeared, as consecutive heads, before the Beast could

be said to be "*the eighth*." In the year 727 the Pope became *a horn*. In the year 755 he plucked up *the first horn by the roots, namely, the exarchate of Ravenna*. We cannot date *before* 727, because the Pope was not *a horn*, nor was he *the eighth* till then. We cannot date the commencement of the 1260 years *after* 755, because the Pope then most certainly "*practised*" and "*did exploits*." These two dates will bring us down to the years 1987 and 2015 respectively. And it is remarkable that if we take *the mean* between these two dates, we shall commence with the year 741, and, if we add 1260 to this, it will bring us down to the year 2001. This is very remarkable, since it coincides with a very early tradition of Jews, Christians, and even heathens, that at the end of the 6000th year from the Creation, a wonderful change may be expected to take place, both in the natural and in the moral world.

As the earth was six days in forming, and then on the seventh day God "*rested from all his work which he had created and made*:" so the world, having seen six thousand years of turmoil and sin, will have a Millennial Sabbath of peace and holiness.

The Papacy is therefore rapidly hastening to its fall. The conclusion of the next century will witness the destruction of the Pope. He will not be able to stand before the appearance of Christ, though he pretends to be his vicar. "*The Lord shall consume*" him "*with the breath of his mouth, and shall destroy*" him "*with the brightness of his coming*." (2 Thess. ii. 8.)

"*I beheld*," says the prophet Daniel; "*till the*

thrones were cast down and the ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set and the books were opened. I beheld then, because of the voice of the great words which the horn spake; I beheld even till the Beast was slain, and his body destroyed and given to the burning flame." (vii. 9, 10, 11.)

St. John gives an awful account of the destruction which awaits the Pope. The Beast is to be "*cast alive into a lake of fire burning with brimstone.*" (Rev. xix. 20.)

'*Power has been given*' to the Papacy '*to practise forty and two months,*' or 1260 years. This is the period allotted to the Beast. The end is rapidly approaching. *Eleven hundred and ten years* have rolled away, since "*the Dragon gave the Pope his power, and his seat, and great authority.*" One hundred and fifty remain. If we go back 149 years, we come to the glorious Revolution, when these islands were freed from Popish tyranny. If we go forward 149 years we arrive at the year 1986, which is nearly 1260 years from the time that the Pope first became '*the Eighth.*' A more glorious revolution than that of William the Third will be then at hand. Not only will the Papacy be verging to its fall, but the Millennium will be drawing nigh, when "*the Dragon,*

that old Serpent, which is the Devil and Satan," who "*gave the Beast his power,"* shall be "*bound a thousand years."* (see Rev. xx. 1—6.)

God has given us an earnest that he will fulfil his word. In the year 533, the Pope was declared '*Head of all the churches,*' by an Edict of the Emperor Justinian. In the year 1798, the Pope resigned his temporal power. A little more than 1260 years intervened between these transactions. And behold the Providence of God! The horn of France assisted the Pope, and enabled him to become a little horn, and to pluck up three horns by the roots. The same horn of France deposed the Pope in 1798! It is written—and it cannot be reversed—"*the ten horns which thou sawest upon the Beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh and burn her with fire: for God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the Beast, until the words of God be fulfilled.*" (chap. xvii. 16, 17.)

Many commentators are of opinion that the year 533, in which the Pope was declared Head of all the Churches, by an Edict of the Emperor Justinian, is the true commencement of Daniel's "*time, times, and the dividing of a time:*" and that consequently the expiration of this period took place in the year 1793, when the vials of wrath were pouring out upon the Papacy. And it is indeed clear that when the Pope was declared '*Head of all the Churches,*' and superior to every Bishop, the prophecy of Daniel was in a great measure fulfilled. The little horn had

not only '*eyes like the eyes of a man,*' which implies that it represented (*επισκοπος*) '*an overseer,*' or '*a Bishop:*' but it had also '*a look more stout than his fellows.*' The sword of spiritual and ecclesiastical dignity was then put into the hands of the Pope, which he has since wielded with such success: and the church "*was given into his hand until a time, times, and the dividing of a time.*" And, when Buonaparte compelled the Pope to sign the abdication of his temporal power, "*the judgment*" began to "*sit*" and to "*take away his dominion to consume and to destroy it unto the end.*" According to this view, the "*time, times, and dividing of a time*" are fulfilled.

Our own opinion is that Daniel's "*time, times, and dividing of a time,*" coincides with the "*forty and two months*" of St. John; and these "*forty and two months*" cannot commence before the year 727, because the Pope was not "*the Eighth*" Head of Rome before that year. In the language of scripture, "*the Beast*" was not "*the Eighth*" till then. But in the year 727 Rome and the Roman Dukedom came to the Roman Pontiff. Not only were the eyes of the Governor put out, and the power of all constituted authorities suspended, but Gregory was proclaimed the civil head and first magistrate of the city; after which, the principal inhabitants swore allegiance to him, as succeeding to all the powers and honours of the Duke. The example of Rome was followed by thirty other cities, in all of which the new Magistrates swore allegiance to the Bishop

as their civil sovereign. The Pope was then superior to all Bishops, not only as being declared "Head of all the Churches," but as being "*the Eighth*" Head of Rome. In this sense also, he had "*a look more stout than his fellows.*"

In the year 727 "*the Beast was the Eighth;*" and "*power was given to the Beast to practise forty and two months.*" Rome had existed upwards of fourteen centuries under its seven preceding heads; but a new era now commenced. Her empire, under this new Head, was destined to last a "*time, times, and the dividing of a time,*" or "*forty and two months,*" i. e. *twelve hundred and sixty* prophetical days, or *twelve hundred and sixty* years. The downfall of the Papacy will therefore take place A.D. 1987. This period draweth nigh. Daniel's half time has already begun: it began in the year 1807. The Pope had then practised exactly three prophetical years, or thirty-six prophetical months. Six months yet remained, or half a prophetical year. Another month has since rolled on. In the present year (1837) the Pope has power to '*practise*' five prophetical months longer: this is exactly a century and a half. When 150 years shall have passed away, then will come the downfall of the Papacy. The words of God will be then fulfilled. *The time, times and a half, the forty and two months,* will have then expired. And the Pope shall practise no longer: for "*power was given unto him to practise forty and two months.*"

CHAPTER XIX.

DOWNFALL OF THE PAPACY ANNO DOMINI MDCCCCLXXXVII.
THE WORDS OF GOD ARE FULFILLED. THE MYSTERY OF
GOD IS FINISHED. THE SEVENTH ANGEL POURS OUT HIS
VIAL INTO THE AIR.

“AND POWER WAS GIVEN UNTO HIM TO CONTINUE (PRACTISE) FORTY AND TWO MONTHS.”—
Verse 5.

IN the year 727, the Beast rose “*out of the sea having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy—and power was given unto him to practise forty and two months,*” or 1260 years. Of this power of ‘*practising*’ or ‘*tampering,*’ which was given him, the Pope made good use. In the year 755, he ‘*plucked up*’ the exarchate of Ravenna by the roots: in the year 774 the kingdom of the Lombards: and in the year 817 the Senate of Rome and the other two horns were secured to him by the Emperor. He thus became *a temporal King*, as well as *Head of all the Churches*, as he had been declared by the Emperor

Justinian. To enumerate all the '*practisings*' of the Popes from that period to the present would be to transcribe whole volumes of Ecclesiastical History. Suffice it to say, in the emphatic language of Daniel, the Pope "*practised and prospered.*"

Since the downfall of Napoleon, the Pope has been at his old work of "*practising.*" No sooner had the nations of Europe set him upon his throne again, and "*given their kingdom to*" him "*till the words of God be fulfilled,*" than he showed the Papacy to be the same as ever. In 1814, Napoleon fell, and Pius VII. regained his liberty. In that very year he restored the Order of the Jesuits. Protestant England had no inconsiderable share in restoring the Pope to his "*power, and his seat, and his great authority.*" And what has been the result? Popery is now making unparalleled efforts to regain her lost ascendancy. We have Popery in our House of Commons. We have the Second Beast amongst us, the Society of Jesus. And if England has not given her "*strength to the Beast,*" she has opened her Parliament to him. In 1819 and 1820, the Pope addressed two briefs against Bible Societies and Schools to the Popish Prelates of England and Ireland. He was succeeded in 1823 by Pope Leo XII. one of whose first acts was to issue an encyclical letter, dated May 3rd, 1824, addressed to all Patriarchs, Primate, Archbishops and Bishops, as follows:—"You are not ignorant, my venerable brethren, that a society, commonly called a Bible Society, is audaciously spreading through the earth, and that, in contempt of the tra-

ditions of the Fathers, and against the celebrated decree of *the Council of Trent*, it endeavours, with all its power, and by every means to translate, or rather to corrupt, the Holy Scriptures into the vulgar tongues of all nations, which gives just reason to fear that in all other translations the same thing may happen, which has happened with regard to those already known, namely, that we may there find a bad interpretation, and instead of the Gospel of Christ, the Gospel of Man, or, what is worse, the Gospel of the Devil.' The Pope then exhorts them to warn their flocks 'from this fatal pasture.' The Papacy is therefore as much opposed to the circulation of the scriptures in the vulgar tongue as ever.

In 1825, the Pope published a Bull for the usual Jubilee. Among the inducements held out therein to persuade persons to go to Rome, was that of beholding *the cradle of Christ*! Can any man of reflection, it has been truly asked, admit that the Pope himself believes that the cradle of Christ is to be seen at Rome? And if not, what is the Pope?

From this same Bull it appears that the Pope is, if we may use the expression, as *Popish* as ever; that he still usurps the prerogative of Almighty God in granting remission of sins. 'During this year of Jubilee, we mercifully in the Lord grant and impart *the most plenary and complete indulgence, remission, and pardon of all their sins* to all the faithful in Christ, &c. provided that they shall have poured forth pious prayers to God for the exaltation of the Holy Church, the extirpation of heresies, &c.'

The present Pope, Gregory XVI. is as Popish as any of his predecessors. Witness his encyclical letter to all Patriarchs, Primates, Archbishops and Bishops, dated from Rome, MDCGCXXXII. in which he calls the Virgin Mary 'the most holy Virgin Mary, who alone destroys all heresies, *and is our greatest confidence, yea, is the whole ground of our hope.*' Surely, if she has the power of *destroying all heresies*, here is a *heresy* for her to destroy—namely, the commanding Romish Bishops to 'lift up their eyes and hands to her,' and the styling her '*our greatest confidence, and the whole ground of our hope.*'

But the Pope shall not always '*practise.*' The period allotted to him; which is 1260 years, expires A.D. 1987. That year will behold the downfall of the Papacy. We have not only the word of God in support of our prediction, but that word is confirmed by an oath. The question was asked in the hearing of Daniel,—"*How long shall it be to the end of these wonders?*" And we are told that Daniel "*heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by Him that liveth for ever, that it shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.*" (chap. xii. 7.) Nothing can be more solemn than this language. We have language equally solemn and to the same effect in Revelation, (chap. x. 5—7.) "*And the Angel, which I saw stand upon the sea and upon the earth, lifted up his hand to*

heaven and swear by Him that liveth for ever and ever, who created heaven and the things that therein are, and the earth and the things that therein are, and the sea and the things which are therein, That there should be time no longer, (or rather, that there should be delay no longer): but in the days of the voice of the seventh angel; when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets."

The year 1987 will be a most eventful year. In that year the mystery of God will be finished. In that year the words of God will have been fulfilled. In that year the time, times and a half, the forty and two months, will terminate. In that year the seventh angel will begin to sound. In that year the seventh angel will pour out his vial into the air. This is closely connected with the downfall of the Papacy: "*And the seventh Angel poured out his vial into the air: and there came a great voice out of the temple of heaven, from the throne, saying, It is done.*" And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts; and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail;

for the plague thereof was exceeding great." From this passage we learn that there will be "*a great*" convulsion in the ecclesiastical and political world, "*such as has not been since men were upon the earth, so mighty*" a convulsion "*and so great.*" "*The great city*" Rome will be "*divided into three parts.*" The Church and State of Rome will be rent into three divisions.

"*And the cities of the nations fell.*" All the cities of Europe will fall from their allegiance to Rome. And Rome itself, which is called "*great Babylon*" for its idolatry and tyranny, shall come "*in remembrance before God to give unto her the cup of the wine of the fierceness of his wrath.*" Roman Catholics will find out that this "*cup of wine*" is no less *real* because it is *figurative*. The entire change which will take place is described in strong figurative language: "*and every island fled away, and the mountains were not found.*"

It is probable that this "*mighty*" convulsion will be accompanied with a "*mighty earthquake*" *literally*. As the destruction of Jerusalem was preceded by "*famines, and pestilences, and earthquakes,*" so will be the destruction of Rome. This earthquake will be attended with a grievous "*hail, every stone about the weight of a talent; and men*" will "*blaspheme God because of the plague of the hail; for the plague thereof*" will be "*exceeding great.*" As the vials of wrath began with a plague of hail, so they will close with a plague of hail. We are told by St. John that the first angel "*went and poured out his vial*

upon the earth ; and there fell a noisome and grievous sore upon the men which had the mark of the Beast, and upon them which worshipped his Image." No kingdom in Europe has had the mark of the Beast impressed upon it more prominently than the horn of France. Not only has the King of France been called '*the Pope's first-born,*' or '*the Pope's eldest son,*' on account of the assistance which France gave the Pope in the Eighth century, enabling him to *pluck up three horns by the roots* : but in later times, by the most cruel persecution of Protestants, and above all by the massacre of St. Bartholomew's day, the kingdom of France has shewn that she glories in "*the name and mark of the Beast* :"—(ROMAN +.)

She has shewn also that she "*worships*" the Council of Trent, "*the Image*" made to the Pope, by putting into effect its anathemas against Heretics. On Sunday, July 13, 1788, the first Angel poured out his vial upon France.—'*About nine o'clock in the morning, without any eclipse, a dreadful darkness suddenly overspread several parts of France. It was the prelude of such a tempest as is unexampled in the temperate climates of Europe. Wind, rain, hail and thunder, seemed to contend in impetuosity ; but the hail was the greatest instrument of ruin. Instead of the rich prospects of an early autumn, the face of nature in the space of an hour presented the dreary aspect of universal winter. The soil was converted into a morass, the standing corn beaten into the quagmire, the vines broken to pieces, the fruit trees demolished, and unmelted hail lay in heaps like rocks*

of solid ice. Even the robust forest trees were unable to withstand the fury of the tempest. *The hail was composed of enormous solid and angular pieces of ice, some of them weighing from eight to ten ounces.* (Encyclop. Brit. French Revolution). If such was the hail-storm under the first vial, what will be "*the plague of the hail*" under the seventh? We are told that every stone will be "about the weight of a talent."

The hail-storm in 1788 is as inferior in destructiveness to that in 1887, as the horrors of the French Revolution are inferior to the tremendous judgments denounced upon the Papacy before its final extermination. Between the year 1887 and the year 2001 will be the Battle of Armageddon, the Battle of that great day of God Almighty and the Supper of the great God! (Rev. xvi. 14, 16; xix. 17). In the year 1887 the *judgment* will *sit*, and they shall "*take away*" the Pope's "*dominion to consume and to destroy it unto the end.*" (Dan. vii. 26).

CHAPTER XX.

THE TIMES OF THE GENTILES FULFILLED. THE CHURCH OF ROME CAST OFF, AND THE JEWISH CHURCH GRAFTED IN. CONVERSION OF THE JEWS AND RETURN TO THEIR OWN LAND.

“AND POWER WAS GIVEN UNTO HIM TO CONTINUE (PRACTISE) FORTY AND TWO MONTHS.”—
Verse 5.

THE downfall of the Papacy is intimately connected with the conversion of the Jews, and their restoration to the favour of God. “*Power was given to the*” Pope “*to practise forty and two*” prophetical “*months.*” For the same space of time the Jewish nation is to be trampled under foot. “*The Holy City is to be trodden under foot of the Gentiles forty and two months.*” (Rev. xi. 2). “*The power of the Holy People is to be scattered for a time, times and a half.*” (Dan. xii. 7). *Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.*” (Luke xxi. 24). Thus we have the express testimony of our Saviour, of Daniel, and St.

John, that "*Jerusalem is to be trodden under foot of the Gentiles,*" for a period of 1260 years, which period is denoted by three different expressions all denoting the same thing—"the times of the Gentiles"—"*a time, times and a half*"—"forty and two months." To these testimonies we may add that of St. Paul:—"Blindness in part is happened to Israel, until the fulness of the Gentiles be come in." (Rom. xi. 25). The phrase "*the fulness of the Gentiles*" appears to be an elliptical expression for "*the fulness of the times of the Gentiles.*" This was a delicate subject to mention to the Romans. Accordingly the Apostle is careful to hurt their feelings as little as possible. He cautions them "*not to boast*"—"not to be wise in their own conceits"—"*not to be high-minded, but fear.*" He foresaw that the Church of Rome would claim to be "*the only true Church,*"—"the Mother and Mistress of all Churches;" he foresaw that the Bishop of Rome would claim superiority over every other Bishop, and, "*as God, would sit in the temple of God, shewing himself that he is God.*" The mystery of iniquity did already work. The Church of Rome boasted against the Jews, as if the Jews were cast off for ever, and the Church of Rome were the favourite Church of Heaven. "*I say then,*" says the Apostle, "*Hath God cast away his people? God forbid! . . . Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off that I might be grafted in. Well: because of unbelief they were broken off;*"

and thou standest by faith. Be not high-minded, but fear. For if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God : on them which fell, severity ; but toward thee, goodness ; if thou continue in his goodness : otherwise, thou also shalt be cut off. And they also, if they abide not in unbelief, shall be grafted in ; for God is able to graft them in again. For if thou wert cut out of the olive-tree which is wild by nature, and wert grafted contrary to nature into a good olive-tree ; how much more shall these, which be the natural branches, be grafted into their own olive-tree ? For I would not brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened unto Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved ; as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.” (Rom. xi. 1, 18–26).

The Church of Rome has fallen into apostasy, and will at the conclusion of the next century be cast off for ever. But she has not fallen without a warning. As long as she stood, she stood “ *by faith* ;” but, wishing to invent some other method of standing, she fell. The fundamental doctrine of justification by FAITH ONLY is the key-stone of Protestantism. It is the brightest jewel of the Reformation. It is the glory of the Church of England. ‘ We are accounted righteous before God *only* for the merit of our Lord and Saviour Jesus Christ by faith, and not

for our own works and deservings; Wherefore that we are justified by FAITH ONLY is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.—Article XI. But this doctrine, though most wholesome and very full of comfort, is unpalatable to the Church of Rome. It strikes at the root of all her abominations, her doctrines of purgatory, penances, indulgences, pardons, works of supererogation, works of merit, masses, &c. “*Being justified by faith we have peace with God through our Lord Jesus Christ.*” (Rom. v. 1.) “*The gift of God is eternal life through Jesus Christ our Lord.*” (Rom. vi. 23.) But Roman Catholics will not receive eternal life as a free gift; they must do something to deserve it. Like the Jews of old “*they have a zeal of God, but not according to knowledge; for they being ignorant of God’s righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God.*” (Rom. x. 2, 3.) The assertion of St. Paul is most express: “*Therefore we conclude that a man is justified by FAITH WITHOUT THE DEEDS OF THE LAW.*” (Rom. iii. 28.) Perhaps a Roman Catholic will contend that the ceremonial, and not the moral, law is meant. But the two following arguments will prove that the moral law is meant; or, at least, included.

First, St. Paul has proved Gentiles as well as Jews “*that they are all under sin, that every mouth may be stopped and all the world may become guilty before God.*” (Rom. iii. 9, 19.) But the law, which con-

demns heathens, is plainly the *moral law*. And therefore to expect salvation by obedience to the moral law is absurd; for "*by the*" moral "*law is the knowledge of sin.*" The moral law is emphatically "*the ministration of condemnation.*"

Secondly, if we pride ourselves on observing the *moral law*, our boasting is greater than that of the man who prides himself on observing the *ceremonial law*; our boasting is greater than his in the proportion in which the *moral* is superior to the *ceremonial law*. "*Where is boasting then? It is excluded. By what law? Of*" ceremonial "*works? nay.*" Of moral works? *still less.* It is excluded and it is excluded only "*by the law of faith.*" (Rom. iii. 27.) "*Therefore,*" since boasting must be excluded, and since it is excluded only by the law of faith, "*we conclude*" with the Apostle, "*that a man is justified by faith without the deeds of the law.*"

The Church of England maintains this doctrine in opposition to the Church of Rome, and asserts that it is '*a most wholesome doctrine and very full of comfort.*' Luther maintained this doctrine to be '*the criterion of a standing or a falling church.*' We must renounce all dependence upon our own good works, even our very best, in the matter of justification. Good works are so far from being the cause of our justification, that they are the effects of it, and are to the Christian, what fruit is to a tree. But the tree must be first planted, before it can bring forth fruit. In like manner a Christian is first justified, and united to Christ, by a living faith, and then by vir-

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tue of his union with Christ is enabled to bring forth fruit.

The words of the Apostle addressed to the Romish Church are applicable to every church and to every individual : THOU STANDEST BY FAITH. Had the Church of Rome attended to these words, we should not have had to record her doom.

The downfall of the Papacy and the unchurching of the Church of Rome will synchronize with the conversion of the Jews and their return to their own land. Then will be fulfilled the prophecy of Ezekiel : *“ I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you and ye shall be clean ; from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you ; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them, and ye shall dwell in the land that I gave to your fathers ; and ye shall be my people, and I will be your God.”* (xxxvi. 24—28.)

CHAPTER XXI.

THE SLAYING OF THE TWO WITNESSES. THE TWO WITNESSES
SHEWN TO BE THE SCRIPTURES OF THE OLD AND NEW
TESTAMENT

“AND POWER WAS GIVEN UNTO HIM TO CONTINUE
(PRACTISE) FORTY AND TWO MONTHS.”—Verse 5.

ONE of the last “*practisings*” of the Pope will be to destroy “*the two Witnesses*” who have borne their uniform PROTEST against Popery “*forty and two months*,” or 1260 years, “*clothed in sackcloth*.” We believe these two Witnesses to be the Scriptures of the Old and New Testament. They are represented as TWO PROTESTANTS, whose office it is to bear one continuous, uninterrupted, unflinching testimony against Popery. So that, if there had been no other Protestants in the world, God would have raised up two faithful monitors to warn mankind of the awful delusions of the great Antichrist.

In the eleventh chapter of Revelation we have a description of the character and office of these two Protestants. “*And I will give power unto my two*

Witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth." In the year 727, when the Pope became "*the eighth*" head of Rome, and "*the Dragon gave him his power, and his seat, and great authority,*" the Scriptures were seen prophesying "*in sackcloth.*" Gregory II. went in the very teeth of the *second* commandment, when he openly patronized the worship of images, and forbade their removal from the churches. When Innocent III. enforced the celibacy of the clergy with the sword, he went in the very teeth of St. Paul, for the precept of that Apostle is, "*A Bishop must be blameless, the husband of one wife.*" "*Let the Deacons be the husbands of one wife.*"

When Gregory VII. decreed that the services of the Church should be everywhere in Latin, he went in the very teeth of the same Apostle, who declares that, "*in the Church he had rather speak five words with his understanding, than by his voice he might teach others also; than ten thousand words in an unknown tongue.*" Nor let it be supposed that only a few Pontiffs are found in opposition to Scripture. Every Pope goes in the very teeth of divine inspiration, when he upholds the system which enforces the continuance of Image-worship, the Celibacy of the clergy, and a Latin ritual throughout Christendom. It is in vain that Scripture and common sense raise their voice against these things; the system still continues: "*the Witnesses prophesy in sackcloth.*"

Again: the Scriptures in the Original tongues are superseded by the Latin Vulgate, which is declared

authentic in public lectures, disputations, sermons, and expositions, and none shall dare to refuse it: No deviation from this Vulgate is allowed; though by the way it deviates from itself, there being about 2000 different readings, being the Sextine and Clementine editions, so that every Roman Catholic comes under the Anathema either of Pope Sixtus V. or Pope Clement VIII. Not only is every Roman Catholic anathematized in one way or the other, but another serious evil arises from the Vulgate being declared alone authentic. Its translations, when erroneous, must be received under pain of anathema. For instance: the Vulgate declares that Matrimony is a great '*Sacrament*;' whereas the Greek word is "*Mystery*." This Vulgate supersedes not only the original Hebrew, but the Septuagint, which is quoted in the New Testament. Thus *Hebrew and Greek must give way to Latin*: and no wonder: since the Name of the Beast is *Roman* +, or (*Latin* +). The Scriptures in the *original* tongues are slighted and in disgrace: "*the Witnesses prophecy in Sackcloth*."

Again: the Books called Apocrypha were never received by the Jews into the Canon of Holy Writ; yet the Romish Church fully admits them into the Canonical Books of the Old Testament. And as to Traditions, they are put on a footing with Scripture and are to be received *pari reverentia*!

Thus Apocryphal Writings and Traditions are set side by side with Scripture. We can only compare this with placing Christ between two thieves! *The Witnesses* do indeed *prophecy clothed in Sackcloth*.

Again — No Roman-Catholic may read, or so much as have, the Bible in the vulgar tongue, though translated by those of his own Church, without a license, which license he must have in writing. And if any man shall presume, without such license, either to read or to have it, he may not receive absolution of his sins, unless he first delivers up the Bible to his ordinary. Nor can these licenses always be had. By the order of Clement VIII. it was decreed : ‘ That hitherto by the command and practice of the Holy Roman and Universal Inquisition, the faculty of granting such licenses for reading or having Bibles in the vulgar tongue, or any summaries or compendiums of the said Bibles *is taken away*, which is to be inviolably observed.’ Do the Scriptures, or do they not, prophesy in sackcloth ? It should be borne in mind that in the index of prohibited books published by Pope Alexander VII. not only are those Bibles prohibited which are translated and printed by heretics, but *all Bibles in any vulgar tongue whatever !!!*

Once more.—It will be said that lessons out of the Scriptures, and Epistles, and Gospels, are read in the public service. True.—But *how* are they read ? *In a language that the vulgar do not understand. They know as little of them, after they are read, as before. Words are heard, but they convey no meaning. A candle is brought in, but it is hid under a bushel. The Scriptures prophesy, but they prophesy in sackcloth. They give a light, but an extinguisher is put over it. “ If therefore the light that is in thee be darkness, how great is that darkness ! ”*

But again.—The Scriptures may truly be said to prophesy *in sackcloth*, inasmuch as the Bibles of the Romish Church are always accompanied with the notes and comments of that Church.

We shall hereafter give some precious extracts from the notes of the Popish Bible, published at Dublin, 1818, under the sanction of Dr. Troy, called Archbishop by the Papists. The Pope may call Protestant Bibles *the gospel of the devil*, if he pleases. We only ask, what sort of gospel is contained in the notes of Popish Bibles? Most assuredly, not the Gospel of Christ, which is a Gospel of peace and love. The Pope may call himself the successor of St. Peter. But he goes in the very teeth of St. Peter. Look at St. Peter and then look at the Pope! Is there any resemblance between the two? Are they not as opposite as light and darkness? St. Peter commands us to take *the pure, unadulterated word of God*, if we would grow unto salvation. There must be no malice, no guile, no hypocrisy, no envy, no evil speaking. We must drink the *sincere milk of the word, genuine, without mixture and without alloy*.

“*Wherefore laying aside all malice and all guile, and hypocrisies, and envies, and all evil speakings, as new-born babes, desire the sincere milk of the word, that ye may grow thereby.*” (1 Peter ii. 1, 2.) But the notes and comments of the Church of Rome are full of these very things, which we are to lay aside: they are full of “*malice*,” full of “*guile*,” full of “*hypocrisies*,” full of “*envies*,” full of “*all evil speakings*.” When we look at the Scriptures them-

selves, and *at the dress with which the Church of Rome has clothed them*, we must say that they are drawn to the very life by St. John, when he represents them as *prophesying a thousand two hundred and threescore days clothed in sackcloth*.

But we have one observation yet to make before we have finished our proof that the Scriptures are the two witnesses, who "prophesy in sackcloth:" and that is, *that the Pope sets himself above Scripture, assuming power to dispense with it, and asserting that the Scripture derives from the Pope, and not the Pope from the Scripture, authority, power and dignity*. If Roman-Catholics deny this, we refer them to the canon law, which declares that the Pope *can dispense against an Apostle and against the Canon of Apostles; that he can dispense against the Old Testament, even upon oath; that he can dispense with the Gospel by interpreting it, as he pleases*. We will give the very words of the canon law. 'Papa contra Apostolum dispensat et contra Canones Apostolorum. Item contra vetus Testamentum, item in juramento. Papa potest contra Apostolum dispensare. Dispensat in Evangelio interpretando ipsum.' *Here is thorough work!* observes Mr. Daubuz on these passages. And *thorough work there is indeed!*

The Old Testament and the New are alike dispensed with! Apostles and Apostolic writings alike dispensed with! And yet the Church of Rome calls herself an *Apostolic Church!!!* And the Pope is the successor of St. Peter, *the Prince of the Apostles!!!* and his See the *Apostolic See!!!* Not only are the

Apostles dispensed with by the successor of St. Peter, but the Gospels themselves are dispensed with !!! And yet the Pope is *the Vicar of Christ !!!* So that the words of Christ, and, virtually, *Christ himself*, are dispensed with by *Christ's own Vicar !!!* We repeat the words, *Christ himself is virtually dispensed with by his own Vicar !!!* For, as the Apostles are dispensed with, when their writings are dispensed with ; so Christ is dispensed with, when his Gospels are dispensed with. We now put the question to every Roman-Catholic ; who is this who can dispense with law and gospel, prophets, apostles, and Christ himself ? *Is he not Antichrist ? What can Antichrist do more ?* The Pope's pretence of being the Vicar of Christ only makes the case a thousand times worse. He professes to be the successor of St. Peter, though he can dispense with St. Peter. *He proves himself the successor of Judas by betraying the Son of Man with a kiss.*

It appears that ' Scripture derives all its authority from the Pope ! ' The canon law declares—and Pope Nicholas approved the declaration—that if the Old and New Testaments must be received amongst Christians, the reason is, not because they are uniformly held as annexed to the Code of Canons, but because the opinion of the Holy Pope Innocent seems to have been produced in favour of receiving them. So that, as Mr. Daubuz has observed, God and Christ are beholden to the Pope, if the Old and New Testaments are received among Christians ! The words of the Canon Law are as follows : ' Si vetus

novumque Testamentum sunt recipienda, non quod Codici Canonum ex toto habeantur annexa, sed quod de his recipiendis Sancti Papæ Innocentii prolata videatur esse sententia.' Surely no one can wonder at Luther for burning the code of Papal Laws, when he reads the two following articles contained therein.

1. *The Pope has the power to interpret Scripture and to teach, as he pleases: and no person is allowed to interpret in a different way.*

2. *The Pope does not derive from the Scripture, but the Scripture derives from the Pope, authority, power, and dignity.*

The Pope, then, does not derive from the Scripture authority, power, and dignity! Then what becomes of the Pope's supremacy? Has the Pope forgotten the text, "Thou art Peter, and upon this rock I will build my church?"

Oh! what a tangled web we weave,
When once we labour to deceive!

To prove his pretended supremacy, the Pope refers you to Scripture, and maintains that Peter, and the successors of Peter, were appointed by Christ Himself, Head of the Church. *Thus he ascribes all his authority, power and dignity to Scripture!* This being done, and the supremacy granted, the Pope turns round and argues, that he is so far from deriving from the Scripture, that, on the contrary, *the Scripture derives from him, authority, power, and dignity!*—Is not this arguing in a circle?

The Pope does indeed speak the truth, when he

declares that *he does not derive from the Scripture, authority, power and dignity.* The Scriptures themselves inform us on this point. They ascribe his "*authority and power*" to "*the DRAGON.*" THE DRAGON GAVE HIM HIS POWER, AND HIS SEAT, AND GREAT AUTHORITY.

But what shall we say to the second assertion, that *the Scripture derives its authority, power, and dignity from the Pope?* We only ask in reply, what sort of authority, power, and dignity does the Pope confer on Scripture? An authority, which neutralizes all the authority which it possesses as being the words of the living God: a power, which is the deprivation of all power: a dignity, which consists in the lowest possible degradation. It is that sort of authority, power, and dignity which the Roman soldiers conferred on Christ, when they put on him "*a purple robe,*" with "*a crown of thorns upon his head and a reed in his right hand, when they bowed the knee before him and cried, Hail, King of the Jews!*" Such mock-royalty, such a semblance of majesty as this, is best described in the words before us—"*And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, CLOTHED IN SACKCLOTH.*"

The Scriptures have the honour of being set at nought and their commands counter-ordered. They have the honour of seeing their original languages, Hebrew and Greek, slighted and in disgrace. They have the honour of being put on a level with Apocryphal writings and traditions. They have the honour

of being read as little as possible, and that little in an unknown tongue ; so that the generality of hearers reap no benefit. They have the honour of being interdicted and proscribed, wherever the Pope has power ; as, for instance, in England, during the reign of Queen Mary. In the reign of Elizabeth, the prisoners, Matthew, Mark, Luke and John, regained their liberty, and their *sackcloth* was taken off.

These two distinguished Protestants, the Old and New Testaments, have not unfrequently had the honour of being burnt in common with Protestants of the human species. They have also the honour of being made *a cat's paw* in the hands of the Pope, or *a nose of wax* to be moulded according to his will. They have the honour of being interpreted *as* he pleases, and dispensed with *when* he pleases. In *the Council of Trent* the Sacred Scriptures had the honour of being called by Flaccus Illiricus, Jacobus Andreas, and others, *Doubtful—Ambiguous—A Killing Letter—A dumb Teacher—A Dead Letter.* They had the honour of being called by one of the Pope's prelates, 'Atramentum Mortuum,' *Dead Ink.* They had the honour of being called by a second Popish prelate, 'Res inanimis et muta,' *An inanimate and dumb thing.* They had the honour of being styled by a third most impiously and blasphemously, EVANGELIUM NIGRUM — THE BLACK GOSPEL!!! What an awful comment have we here on the words of St. John ! The Scriptures are called by a Popish prelate, THE BLACK GOSPEL ! Well may they be said to "*prophesy one thousand two hundred and threescore years CLOTHED IN SACKCLOTH.*"

Such is the Honour, such the Authority, Power and Dignity, which the Scriptures derive from the Pope! Such is the Honour which the words of Peter in the epistles of that Apostle, and the words of Christ in the Gospels, derive from the Bishop of Rome, to whom every Roman Catholic in his creed promises true obedience as the Successor of St. Peter and the Vicar of Jesus Christ! We can only pray to the God of the Bible; and this we do most fervently, and let every Protestant say, *Amen*:—We can only pray to the God of the Bible, in behalf of that Bible, of which He is the author:—‘*From such honour as this, from such authority, power and dignity as this, Good Lord, deliver it!*’

II. Secondly: The two witnesses are described as “*the two Olive-Trees and the two candlesticks standing before the God of the earth.*” Allusion is here made to the prophet Zechariah, who beheld the church under the representation of “*a candlestick all of gold with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps which were upon the top thereof.*”

The bowl upon the top of this golden candlestick received a constant supply of oil from “*two olive-trees, one upon the right side of the bowl, and the other upon the left side thereof.*” The prophet received a general explanation of the vision, but, not being satisfied with this, put the question, “*What are these two olive-trees upon the right side of the candlestick and upon the left side thereof?*” A second time he put the question, “*What be these two olive-branches, which,*

through the two golden pipes, empty the golden oil out of themselves?" The answer was, "*These are the two anointed ones that stand by the Lord of the whole earth.*" The Scriptures of the Old and the New Testament are called "*the two anointed ones*" because they testify of "*the Anointed One*,"—the Christ. They are "*the two olive-trees*" which supply the Church in all ages with "*golden oil*" through the two "*golden pipes*." They are two "*Olive-Trees*"—not *Reservoirs of Oil*—but "*Olive-Trees*." A Reservoir might be *exhausted*, or the oil which it contained might become *thick and rancid*. Not so an *olive-tree*. The supply would be constant, always fresh, always flowing. The "*golden oil*" is the oil of God's Holy Spirit. Christians have an "*unction from the Holy One*." They have an "*anointing which teacheth them of all things, and is truth and is no lie*." And this unction is conveyed through the "*two golden pipes*." The two appointed means are *Hearing and Reading God's Holy Word*. Thus the Scriptures are "*the two olive-trees which, through the two golden pipes, empty the golden oil out of themselves.*"

But the Scriptures are also "*the two Candlesticks which stand before the God of the earth*." Other candlesticks may be removed, as the seven candlesticks in the Revelation. But these "*stand before the God of the earth*." Not even Popery itself has been able to remove them. Upon these candlesticks a flame has been burning, which has never been put out; and in the present day, though "*the kingdom*

of the Beast is full of darkness," the light of Scripture burns brighter than ever.

III. Another characteristic of the two Witnesses is that "*if any man will hurt them, fire proceedeth out of their mouth and devoureth their enemies; and if any man will hurt them, he must in this manner be killed.*" If we compare this with Jer. v. 14, "*Wherefore thus saith the Lord God of hosts, Because ye speak this word, behold! I will make my words in thy mouth fire, and this people wood, and it shall devour them;*" and with Jer. xxiii. 29, "*Is not my word like as a fire?*" saith the Lord:—we shall see that the two Witnesses are *the words of God*, that is *the scriptures of the Old and New Testaments*.

IV. A fourth characteristic of the two Witnesses is, that they "*have power to shut heaven, that it rain not in the days of their prophecy; and have power over waters to turn them into blood, and to smite the earth with all plagues as often as they will.*"

Allusion is here made to the prophet Elijah, who said unto Ahab, "*As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years but according to my word.*" 1 Kings xvii. 1. Accordingly we are told by our Saviour that in the days of Elijah "*the heaven was shut up three years and six months, when great famine was throughout all the land.*" (Luke iv. 25). In like manner the Scriptures have declared that "*power has been given to the Beast to practise forty and two months,*" or *three years and six months*. During this period of

time, i. e. during a period of 1260 prophetic days, or 1260 years, "*the heavens*" are to be again "*shut up, and great famine is to be throughout all the land.*" The three years and six months in St. John, as also the time, times, and a half in Daniel, are mystical. A day stands for a year. The shutting up of heaven, "*that it rain not in the days of their prophecy*" is mystical also. It implies that the influences of God's Holy Spirit will be withheld; and no wonder; since the Scriptures prophesy "*clothed in sackcloth.*" The Pope has practised 1110 years, or three prophetic years and one prophetic month, since he was "*the Eighth*" Head of Rome. But 150 years or five prophetic months yet remain: and for that space of time longer will there be "*a great famine throughout all the land.*" During the reign of Popery the prophecy of Amos receives an awful fulfilment:— "*Behold! the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord. And they shall wander from sea to sea, and from the north even to the east: they shall run to and fro to seek the word of the LORD and shall not find it.* (viii. 11, 12.)

The Scriptures have also "*power over waters to turn them into blood, and to smite the earth with all plagues as often as they will.*" We will illustrate this by shewing in what manner the vials of God's wrath have been poured out upon the earth. The prophecy is recorded in the sixteenth chapter of Revelation.

“And the first Angel went and poured out his vial upon the earth : and there fell a noisome and grievous sore upon the men which had the mark of the Beast, and upon them which worshipped his Image.” In the nineteenth chapter we spoke of the physical “sore” which fell upon the kingdom of France, and which was the prelude to the French Revolution. ‘On Sunday, July 13, 1788, about nine in the morning, without any eclipse, a dreadful darkness suddenly overspread several parts of France. It was the prelude of such a tempest as is *unexampled* in the temperate climates of Europe. Wind, rain, hail and thunder seemed to contend in impetuosity, but the hail was the greatest instrument of ruin. Instead of the rich prospects of an early autumn, the face of nature in the space of an hour presented the dreary aspect of universal winter. The soil was converted into a morass, the standing corn beaten into the quagmire, the vines broken to pieces, the fruit-trees demolished, and unmelted hail lay in heaps like rocks of solid ice. Even the robust forest-trees were unable to withstand the fury of the tempest. The hail was composed of enormous solid and angular pieces of ice, some of them weighing from eight to ten ounces. The country people, beaten down in the fields in their way to church, concluded that the last day was arrived, and, scarcely attempting to extricate themselves, lay despairing and half-suffocated amidst the water and the mud, expecting the immediate dissolution of all things. The isle of France, being the district in which Paris is situated, and Orleannois appear

to have suffered chiefly. The damage there, upon a moderate estimate, amounted to 80,000,000 livres, or between three and four millions sterling. A settled gloom seemed fixed upon every countenance." (Encyc. Brit. French Revolution).

It is also remarkable, that the farmers refused money to enable them to cultivate their land again and asserted that "*two giants were seen peeping out of the clouds, and threatening with terrible countenances, gigantic frowns and high-sounding words, that they would return next year on the same 13th day of July with greater scourges than the present.*" The effect was that 'many of the unhappy sufferers abandoned their houses and turned beggars.' (Gentleman's Magazine, August, 1788).

On that very day twelvemonth, viz. on Sunday, July 12, 1789, the citizens of Paris, *as one Giant*, armed themselves, and the troops from the country, *as another Giant*, began to join them. On the 13th the burgesses regularly enrolled themselves in volunteer corps at their parish churches, searched the convents for arms, and seized upon arms in various places. On the 14th, the Bastile was taken. (Christian's Penny Magazine, Feb. 7, 1835). The physical "*sore*" was now succeeded by a "*sore*" no less "*grievous*" and no less "*noisome*" in a *moral, religious, social and political* point of view. It seemed as if all the fiends of Hell were let loose upon unhappy France, which resembled one wide charnel-house, and whose history may be best described as one unvaried calendar of murder. Blood was Marat's

constant demand, not in drops from the breast of an individual, not in puny streams from the slaughter of families, but blood in the profusion of an ocean. His usual calculation of the heads which he demanded amounted to 260,000 ; and though he sometimes raised it as high as 300,000, it never fell beneath the smaller number. The massacre from the 2nd to the 6th of September can only be compared to that of Saint Bartholomew for atrocity. The judges and executioners exchanged places ; the judges going out to take the executioners' duty, the executioners, with their reeking hands, sitting as judges in their turn. Both ate, drank, and slept in the brief intervals of this dreadful butchery, and awoke from slumber, or rose from their meal, with fresh appetite for murder. Upwards of 200 battles and skirmishes were fought in the country of La Vendée in the short space of two years.

The shedding of blood seemed to have become positive pleasure to the perpetrators of slaughter, and was varied by each invention which cruelty could devise to give it new zest. The habitations of the Vendéans were destroyed, their families subjected to violation and massacre, their cattle houghed and slaughtered, and their crops burnt and wasted. One Republican column assumed and merited the name of *the Infernal*, by the horrid atrocities which they committed. At Pilau, they roasted the women and children in a heated oven. At Lyons, hundreds were swept away by volleys of musket-shot ; and yet even these murders fell short of the horrors perpetrated by

Carrier at Nantes, who, in avenging the Republic on the obstinate resistance of La Vendée, might have summoned hell to match his cruelty, without a demon venturing to answer his challenge. Hundreds, men, women, and children, were forced on board of vessels, which were scuttled and sunk in the Loire, and this was called republican baptism. Men and women were stripped, bound together and thus thrown into the river, and this was called republican marriage. The Guillotine was the darling of the French nation, and was in some degree canonized by the name of the Holy Mother Guillotine. Christianity and the Christian Sabbath were abolished. Decades of days were observed. The Goddess of Reason was worshipped instead of the Supreme Being. The churches, in most districts of France, were closed against priests and worshippers ; the bells were broken and cast into cannon ; the whole ecclesiastical establishment was destroyed ; and the republican inscription over the cemeteries declared death to be a perpetual sleep, thereby announcing to those who lived under that dominion, that they were to hope no redress even in the next world. During the Revolution, France lost her King, her Nobles, her Church, her Clergy, her Judges, her Courts, her Magistrates, her Colonies, her Commerce. The greatest part of her statesmen and men of note perished by proscription, and her orators' eloquence was cut short by the guillotine. She had no finances—the bonds of civil society seem to have retained their influence from habit only. The nation possessed only one powerful

engine, and one impulsive power to guide it—her army and her ambition. *She resembled a person in the delirium of a fever, who has stripped himself in his frenzy of all decent and necessary clothing, and retains in his hand only a bloody sword; while those who have endeavoured to check his fury lie subdued around him.*

The above brief sketch of the French Revolution, taken from the account given of it by Sir Walter Scott, will suffice to show the grievousness and noisomeness of the “sore,” which fell upon the men, who had the mark of the Beast, and upon those who worshipped his Image.

The metaphor used by the historian corresponds to that used by St. John. The Apostle calls it “*a grievous and noisome sore.*” The historian, alluding to the attempts made by La Fayette and Dumouriez to stem the progress of the Revolution, employs the following remarkable language. ‘*To use a medical simile, the imposthume was not yet far enough advanced, and sufficiently come to a head, to be benefited by the use of the lancet.*’ (Life of Buonaparte, Vol. ii. p. 178.)

The Name and Mark of the Beast, as we have observed and shall show hereafter, is ROMAN +. But the French were not content with being Romans in the Popish sense of the word. They must imitate heathen Rome. ‘The actors in the new drama began to play the part of ROMANS with the most ludicrous solemnity. Mothers, with their infants, dressed in the most approved ROMAN costume, were

to be seen at the theatre. Men read Livy for the sake of discovering what degree of private crime might be committed under the mask of public virtue.' (p. 97—99.)

By the massacre of Saint Bartholomew's day, the French had shown their hatred to Protestants and the reverence which they paid to the decrees of the Council of Trent, "*the Image made to the Beast.*" The four days' massacre in September, 1790, was a righteous retribution of Providence, as well as a fulfilment of prophecy.—"*Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged them. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. Even so, Lord God Almighty, true and righteous are thy judgments.*" (Rev. xvi. 5, 6, 7.)

"*And the second Angel poured out his vial upon the sea; and it became as the blood of a dead man; and every living soul died in the sea.*" Great Britain was destined by an all-wise Providence to "*pour out the second vial upon the sea.*" A Nelson was raised up for the occasion: and in the Battles of Aboukir and Trafalgar, the sea "*became as the blood of a dead man: and every living soul died in the sea.*"

In both engagements the French fleets were almost totally destroyed. In the Battle of Aboukir 5225 French perished. For a long time afterwards '*innumerable bodies were seen floating about the bay, in spite of all the exertions which were made to sink*

them, as well as from fear of pestilence, as from loathing and horror which the sight occasioned." (Southey's Life of Nelson). And the same scene of death and putrefaction was exhibited after the memorable 21st of October, when the British maintained the battle at the very muzzles of the cannon, and nineteen ships of the line were captured. The Scriptures have indeed "*power over waters to turn them into blood, and to smite the earth with all plagues as often as they will.*" "*And the third Angel poured out his vial upon the rivers and fountains of waters; and they became blood. And I heard the Angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink, for they are worthy. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.*" As Great Britain was instrumental in pouring out the second vial, so Buonaparte was raised up to pour out the third. Little did he think, when "he fixed his head-quarters at Ceva, and enjoyed from the heights of Montezemoto the splendid view of the fertile fields of Piedmont stretching in boundless perspective beneath his feet, watered by the Po, the Tanaro, and a thousand other streams, which descend from the Alps," that these were "*the rivers and fountains of waters*" which, according to a prophecy uttered no less than seventeen centuries before, were to become "*blood.*" The large and deep river, Adda, "*became blood*" at the

terrible passage of *the Bridge of Lodi*. ‘The village of Arcola is situated upon a small *stream* called the Alpon, which finds its way into the Adige, through a *wilderness of marshes, intersected with ditches and traversed by dikes* in various directions.’ This stream, in common with the marshes, ditches, and dikes, “*became blood*,” during the three battles of Arcola. ‘Eight thousand of the Austrians perished: the French must also have suffered a great deal. It was at the point where he wished to cross the Alpon, that Buonaparte chiefly desired to attain a decided superiority; and in order to win it he added stratagem to audacity. Observing one of his columns repulsed, and retreating along the causeway, he placed the thirty-second regiment in ambuscade in a thicket of willows which bordered the *rivulet*, and, saluting the pursuing enemy with a close, heavy, and unexpected fire, instantly rushed to close with the bayonet, and attacking the flank of a column of nearly 3000 Croats, forced them into *the marsh*, where most of them perished.’ (Life of Napoleon Buonaparte, p. 231.)

“*The third Angel*” did indeed pour “*out his vial upon the rivers and fountains of waters*,” with which Italy abounds, “*and they became blood*.” The blood of Protestants was now avenged by the blood of Papists. And when the beloved disciple saw these scenes in Apocalyptic vision, he heard the angel of the waters say, *Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink, for they are*

worthy. And he heard another out of the altar say, *Even so, Lord God Almighty ! true and just are thy judgments.*

“ *And the fourth angel poured out his vial upon the sun : and power was given unto him to scorch men with fire : and men were scorched with a great heat, and blasphemed the name of God, which hath power over these plagues, and they repented not to give him glory.*” It appeared, says Sir Walter Scott, as if Buonaparte were *the Sun of France*—when he was hid from her, all was gloom—when he appeared, light and serenity were restored (vol. iv. p. 285.)

Buonaparte was indeed “ *the SUN of France ;*” and not only “ *the SUN of France,*” but *the SUN of Europe also.* He shone brightly, and shone alone. All other luminaries were eclipsed by him, or revolved round him as obedient satellites. England was the sole exception. Napoleon’s hopes were baffled here. England never became “ *an appendage to the France of his system*” (see vol. v. p. 92.) Napoleon was the sun, “ *and power was given unto him to scorch men with fire.*”

At the siege of Toulon, the Sun of Napoleon “ first ascended the horizon ; and though it gleamed over many a scene of horror ere it set, it may be doubtful whether its light was ever blended with one more awful.” (vol. iii. p. 42.) *The Sun of Austerlitz* has passed into a proverb. On the morning of the battle “ *the sun rose with unclouded brilliancy : it was that sun of Austerlitz which Napoleon, upon so many succeeding occasions, apostrophized, and recalled to the*

minds of his soldiers. As its first beams rose above the horizon, Buonaparte appeared in front of the army." (vol. v. p. 217.) As nothing in war was ever seen more desperate than the Battle of the Pyramids, so on no occasion was "*power given*" to Napoleon in a greater degree "*to scorch men with fire.*" The fire of musketry, grape-shot, and shells was *tremendous*. The Mamelukes having placed themselves betwixt the French and the Nile, *the sustained and insupportable fire of the former* soon obliged them to plunge into the river, in hopes to escape by swimming to the opposite bank—a desperate effort in which few succeeded. Thus were in a great measure destroyed the finest cavalry, considered as individual horsemen, that were ever known to exist. "Could I have united the Mameluke horse to the French infantry," said Buonaparte, "I would have reckoned myself master of the world." The destruction of a body hitherto regarded as invincible, struck terror, not through Egypt only, but far into Africa and Asia, wherever the Moslem religion prevailed; and *the rolling fire of musketry* by which the victory was achieved, procured for Buonaparte the Oriental appellation of *Sultan Kehir*, OR KING OF FIRE. (vol. iv. p. 74.) Well might Buonaparte say to the Mufti, "I can command *a car of fire* to descend from heaven, and I can guide and direct its course upon earth." (p. 85.) *Power was indeed given him to scorch men with fire! And men were scorched with a great heat!* But, though scorched with a great heat, they "*repented not.*" Papists remained as Popish, and Mos-

lems as Mahomedan as ever. “ *They blasphemed the name of God which hath power over these plagues ; and they repented not to give him glory.*”

“ *And the fifth Angel poured out his vial upon the seat of the Beast ; and his Kingdom was full of darkness ; and they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.*”

In the year 1798, the fifth Angel poured out his vial upon the seat of the Beast. It was in vain that the Beast resisted. The fifth vial must be poured out. It was in vain that the Pope called upon Almighty God and his blessed Apostles Peter and Paul.— Though the Pope, as we have seen, can dispense with the words of Almighty God, Almighty God will not dispense with His own words. Heaven and earth shall pass away, but one jot or one tittle shall in no wise pass away from the page of prophecy, till all be fulfilled. It was in vain, then, that the Pope called upon Almighty God, for Almighty God had declared that *the fifth Angel should pour out his vial upon the seat of the Beast!* It was in vain that he called upon the blessed Apostles, Peter and Paul. Neither Peter nor Paul could help him. They had neither the power nor the will. As well might the Pope have called upon the Apostle John, who had expressly foretold that *the fifth Angel should pour out his vial upon the seat of the Beast!* It was in vain that the Pope raised his army of 40,000 men ; that the utmost pains were taken by the clergy, both regular and secular, to give the expected war the character of a

crusade ; that the Pope endeavoured to form a close alliance with the King of the Two Sicilies, who promised in secret to cover Rome with an army of 30,000 men. It was in vain that the Pope solicited his subjects to rise against the second Alaric, who was approaching the Holy City ; it was in vain that he reiterated his exhortations, and that to, in the names of the Blessed Virgin, and of the Apostles Peter and Paul. It was in vain that *Miracles, and Signs, and Lying Wonders* were resorted to. It was in vain that pictures of the Virgin opened their eyes in different parts of Rome. It was in vain that at Ancona a miraculous image was seen to shed tears ; and even the French artists could not discover the mode in which the trick was managed, until the image was brought to head-quarters, when a glass shrine, by which the illusion was managed, was removed. The Madonna was sent back to the church which owned her, but apparently had become reconciled to the foreign visitors, and dried her tears in consequence of her interview with Buonaparte. It was in vain that, as a '*last resource*, when no embassy from foreign courts brought hope of assistance, and the state felt the near approach of its inevitable fall, His Holiness issued an edict for a solemn procession to be made of three of the most sacred Relics of the Romish Church ; the first, a portrait of Jesus Christ, called *il Santo Volto*, alleged to have been painted by supernatural agency, which was never shown to the people, or carried in procession, but at times of the greatest national calamity and distress, as in the year

1709, to avert the consequences of a dreadful earthquake; the second, a celebrated portrait of the Virgin Mary, of *Santa Maria* in Portico; the third, the chain with which St. Peter was fettered when in prison, and from which the Angel freed him when he was set at liberty.' All was in vain. Neither mustering of troops, nor Apostolic exhortations, nor pictures of the Virgin opening their eyes, nor images of the Virgin shedding tears, nor portraits of Christ, nor the Chains of St. Peter could prevent the downfall of Rome. *The fifth vial must be poured out upon the seat of the Beast.*—(See Duppa's Journal, and Life of Napoleon Buonaparte, vol. iii. pp. 272, 275.)

The Pope was obliged to purchase such a political existence as was left him at the highest rate, which he had the least chance of discharging: he was compelled to cede Avignon and its territories; to resign the legations of Bologna, Ferrara and Romagna, as well as the occupation of the port of Ancona; to pay thirty millions of livres, in specie or in valuable effects; to deliver the best paintings, manuscripts and objects of art, according to the terms of the armistice of Bologna. At the same time Napoleon expressed 'the perfect esteem and veneration which he entertained for the person of his Holiness, and the extreme desire which he had to afford him proofs to that effect!' The Pope would have dispensed with the flattery, if he could have dispensed with the plunder.

It has been well observed by Sir Walter Scott, that the sentiments of Buonaparte resembled those of

a civilized highway-man of the old school of Mac-heath, who never dismissed the travellers whom he had plundered without his sincere good wishes for the happy prosecution of their journey.

The Pope, though plundered, was not yet de-throned ; he still held the semblance of authority by permission of France ; he still sat *in the Dragon's Seat*, though *his Power* was but nominal, and *his Authority* was gone. But afterwards, an insult being offered to Joseph Buonaparte, who was ambassador of the French to the Pope, and General Duphot being killed, the fate of the Pope was sealed ; the aged Pius VI. was expelled from his dominions and obliged to retire to Sienna. Nor did the fifth vial end here. Pius VII. was afterwards summoned from Rome to perform the ceremony of Buonaparte's Coronation at Paris. Times were indeed changed since the year 727, when the Pope first sat *in the Dragon's Seat*. The horn of France then enabled the Pope to pluck up three horns by the roots, and Charlemagne repaired to Rome to receive inauguration from the hands of the Pontiff ; but now that same horn humbled, pillaged and impoverished the Pope, and then required him to travel to Paris to crown the plunderer !

The fifth Angel poured out his vial upon the seat, or throne, of the Beast : and his kingdom was full of darkness. The darkness of Popery was then made visible. The lying miracles of the Church of Rome were then brought to light, and were found to be mere tricks and illusions. The Pope was then seen to be as much as ever “ *the Man of Sin, whose coming*

is after the working of Satan with all power and signs and lying wonders." "They gnawed their tongues for pain."

The Pope did all in his power to avert the vial ; but in vain ; *' he was compared by the French envoy to a man who, in the act of falling, would grasp for support at a hook of red-hot iron.'* The Pope had forsaken the only *Mahoz* ; and what good did his *Mahuzzim* do him ? *" They blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds."* On the contrary, the Pope still called himself the successor of St. Peter ; still assumed the profane title of Vicar of Christ. On the 26th of June, 1805, soon after his return to Rome, he called together a consistory of the Cardinals, to whom he said *' that he, the Successor of St. Peter, and Vicar of Christ, went to France for the purpose of decorating his beloved Son in Christ, Napoleon, with the ensigns of imperial dignity : that he assembled them to communicate to them the salutary consequences which, by the blessing of God, had resulted to him from that journey. What joy, what pleasure, we experienced in our first interview with the Emperor, whose fame has sounded to the extremities of the world, and whom God has chosen to restore his true religion !'*

If it was amusing to see Buonaparte flatter the Pope, while he plundered and humbled him, how much more amusing is it to see the Pontiff himself caressing Napoleon, and calling him *' his beloved Son in Christ, and the restorer of God's true religion !'*

God had indeed raised up Buonaparte to give a heavy blow to the Papacy, and *to pour out the fifth vial upon the Seat of the Beast* ; but we should never have expected to hear him called by the Pope, ‘ the restorer of God’s true religion.’ This only shews, that eleven centuries of “ *practising* ” have made the Popes expert in the art.

We cannot leave the fifth vial without again alluding to the concise and accurate description given by St. John of the effects of Popery on a kingdom which embraces it.

“ *The kingdom of the Beast was full of darkness.* ” The Apostle alludes especially to the Papal States. These are, emphatically, “ *full of darkness,* ” moral and intellectual ; and to this every traveller, who visits the Continent, bears witness. But we need not confine the description to the Papal States ; it is true of every kingdom and nation, in which Popery reigns. The more Popish a nation is, the greater is its darkness. If we look to the South of Europe and ask the cause of its moral and intellectual degradation, the answer, and the only answer, to be given is, “ *It is the kingdom of the Beast, and the kingdom of the Beast is full of darkness.* ”

Look at England and then look at Spain ! What reason can be assigned why the former is exalted in the scale of nations, whilst the latter is barely civilized ? We hesitate not to say, The former is a Protestant nation and therefore “ *full of light ;* ” the latter is a Popish nation and therefore “ *full of darkness.* ” The more true England has been to Protes-

tantism, the more she has prospered ; whilst Spain glories in having extirpated Protestantism altogether, and is now reaping the full harvest of her iniquity. "*She has sown the wind, and has reaped the whirlwind.*" (Hosea viii. 7). Look at Ireland, our Sister Island. One portion is Protestant, and therefore "*full of light* ;" the other portion is Popish, and therefore "*full of darkness.*"

It was said by a Jesuit, who witnessed the defeat of the Spanish Armada, that ' Christ shewed himself a Lutheran.' In like manner, if we look at the same country, in which one part is Protestant and the other Popish, or at two countries, the one Protestant and the other Popish, and behold the blessing of God on the former, and the curse of God on the latter, we must confess that ' Providence shows itself Lutheran.' If we would compare England with Spain, it is not necessary to go back to the days of Elizabeth and the Spanish Armada. Let us draw the comparison at the present moment. Even a Jesuit must acknowledge that ' Christ shews himself a Lutheran.' Spain is a kingdom of the Beast, and its condition is drawn to the very life by St. John. "*The kingdom of the Beast,*" for instance, Spain or the Popish portion of Ireland, "*is full of darkness ; and they gnaw their tongues for pain ; and they blaspheme the God of heaven because of their pains and their sores ; and they repent not of their deeds.*" We now put the question to every Roman Catholic ; How do you account for the fact that Protestant countries are "*full of light*" and Popish countries are "*full of*

darkness ? " What, think you, is the cause that Popish countries, though differing from each other in many respects, in language, manners, climate, &c. yet agree in this, that they are "*full of darkness,*" intellectual and moral. How is it that the Papal States, Spain and Portugal, which are the most Popish, are immersed in the thickest darkness ? If we speak of the darkness of the middle ages, you reply, that it is not fair to charge that darkness on Popery. We therefore ask you, What cause can be assigned why the South of Europe is so degraded *in the nineteenth century*, though the dominion of the Pope is most absolute in that identical portion of the globe ? We are now speaking of *the nineteenth century* and of *the fifth vial which was poured out at the commencement of that century* ; and we assert that never did prophecy receive a fuller accomplishment than in the instance before us.

" *The kingdom of the Beast is full of darkness ;*" and this darkness is of no ordinary kind. The darkness of Popery is a midnight darkness ; it is a damp and chilly, a cold and clammy darkness : it is a black Cimmerian darkness ; it is an Egyptian darkness, which may be felt ; it is "*the blackness of darkness,*" which issues "*from the bottomless pit.*" Christ, the Sun of Righteousness, is excluded ; the fogs and mists of Superstition hide and becloud the light of Revelation ; and man is left to grope his way to Heaven by the phantom-light of human tradition. The Scriptures put on mourning apparel and the habiliments of woe ; and prophesy their appointed time, "*clothed in*

Sackcloth." The issue is that "*the blind lead the blind, and both fall into the ditch.*" Such is the darkness of Popery. And, since the only light which is in it is darkness, how great is that darkness!

"*And the sixth Angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the Dragon, and out of the mouth of the Beast, and out of the mouth of the False Prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold! I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon.*"

Under this vial we are now living. The Mahomedan power, both in Turkey and Persia, is wasting away; so that the river Euphrates may be said *figuratively* to be drying up. The manners and religion of a country are sometimes poetically symbolized by the rivers flowing through that country. Thus Juvenal speaks of the Orontes flowing into the Tiber. '*In Tiberim defluxit Orontes.*'

In the year 1820 the sixth angel poured out his vial. In that year Ali Pacha declared his independence in Turkey, and raised the standard of rebellion. This was followed by the Greek insurrection, by the irruption of the Persian princes, Mahomed Ali Mirza

and Abbas Mirza, into the Turkish dominions,—by the earthquake at Aleppo,—by the massacre of the Janissaries,—by the “untoward” battle of Navarino,—by the invasion of the Russians, and the complete prostration of the Turkish power. Nor is this all. As if to mark the out-pouring of the sixth vial with greater clearness, in 1821, simultaneously with the Greek insurrection, the *cholera* broke out at Bassora, which is situated at the head of the Persian Gulph, *on the river Euphrates*. In fourteen days it carried off from 15,000 to 18,000 persons, or nearly one fourth of the inhabitants. ‘From Bassora it was carried by the boats navigating the Tigris as far as Bagdad, and there it destroyed one-third of the population. From Bagdad the cholera ascended *the Euphrates* as far as the town of Annah on the borders of the desert which separates Syria from Arabia. In the spring of 1822 it broke out suddenly in the neighbourhood of the Tigris *and Euphrates*.’ (Quarterly Review, No. 91.) The cholera has been succeeded by *the plague*, by which in the short space of eight weeks nearly 50,000 of the inhabitants of Bagdad perished! After the ravages of the plague had ceased, Bagdad was entered *sword in hand*, and carried by storm by the Sultan’s troops.

For further information we must refer our readers to Dr. Keith’s ‘Signs of the Times,’ in which the judgments of this vial are clearly and minutely delineated. We have said sufficient to show that the fifth angel has poured his vial upon the river Euphrates. And, as the Pope and Mahomet are the two

great Antichrists, so it is remarkable that *the fifth vial* was poured out upon *Rome* the seat of the former, and *the sixth vial* upon *Mecca, Medina, and Jidda*, the chief seats of the religion of the latter. In 1831 these three cities were completely depopulated by a dreadful disease which seems to have been the cholera. The Bombay Gazette (10th August) has the following paragraph : ‘ We have heard with the utmost dismay and sorrow that Mecca, Medina and Jidda have been *completely depopulated* by a dreadful disease, the nature of which is not yet known : 50,000 persons have been carried off by it ; among whom we may mention the governor of Mecca. It broke out at the beginning of May, when all the pilgrims had collected at Mecca ; in consequence (it is supposed) of the want of water. The government here have most prudently, while such an uncertainty exists as to the nature of the disease, ordered all vessels from those parts to perform quarantine.’

Major Skinner in his ‘ journey Overland to India,’ gives the following account of the misery of BAGDAD :

‘ This unfortunate city has for two successive seasons been ravaged by the plague. An affecting account of the progress of this dreadful visitation has been published in a journal kept by Mr. Grove, who was saved throughout a period of the most complicated misery that could befall mankind. At the same moment *an enemy* was at the gates of the town, *inundation* within its walls, and *pestilence as well as famine* in every house. When the plague was at its height, the besieging army sat down before the city. The

unhappy inhabitants, who were yet able, secured their property in the lower parts of their houses: then broke in the river, and swept it away, destroying whole quarters of the city at once. Those who were not strong enough to swim were drowned. It is computed that on one night 15,000 people were carried away by the flood. That part of the town overthrown lies still in ruins—beggars, dogs, and lepers creeping about it. There is scarcely a street that has not marks of the destruction that assailed it. Nothing was sold in the shops; and when the scanty provision of each house was exhausted, the animals that happened to be in them were loosened, and sent into the streets to seek food for themselves, where dying they spread about the corruption. The water-carriers could no longer ply their trade, and those who were parched with fever fell exhausted in their attempts to reach the river; mothers, when they found death coming upon them, gathered the little strength they had left, to carry their infants into the streets, in the hope that, should they escape contagion, they might by some good passer-by be saved from starving; children of a few weeks old were found carelessly wrapped up, and many still survive ignorant alike of their parents and their religion. There was no escape from the city: many who attempted to reach the shore of the EUPHRATES were met by its waters, and, driven back upon the swelling Tigris, were drowned. Daud Pacha was at length attacked by the disease, and, having lost all his troops, a regiment of Georgians, his own nation being annihilated, he abandoned

the town to its present ruler, and escaped by the river. The Albanians, who composed chiefly the invading army, destroyed by fire and sword a great portion of what had yet been saved. The palace has not one room remaining : its outer wall only stands to show its extent. The population at the breaking out of the plague was 80,000 ; 50,000 died of the disease alone. Bagdad is now as wretched and fallen in its appearance as St. Jean d'Acre. *War and pestilence have walked unchecked through the dominions of the Turk. May we not read in this a judgment against the power of Mohammed, which surely must fall, dwindled to a shadow as it now is ?*

The Mohammedan power is indeed "*drying up*:" the sixth angel has "*poured out his vial upon the great river Euphrates; and the water thereof*" is drying up in a *figurative* sense, "*that the way of the Kings of the East may be prepared.*" We believe that at the close of the sixth vial "*the water of the Euphrates*" will be *literally* "*dried up,*" to make way for the return of the Jews to their own land. When the Jews were brought out of Egypt, the Red Sea was divided for them, "*and the waters were a wall unto them on their right hand and on their left.*" When they were brought out of the wilderness, the river Jordan was "*dried up*" before them. When they were brought out of Babylon, "*the waters of the great river Euphrates were dried up, that a way might be prepared*" for them. In like manner, when their last long and dreary captivity of so many centuries is drawing to a close, and the mystical "*Babylon*" is

tottering to her fall, the same river Euphrates will be a second time "*dried up*" before them. It is not improbable that their leader will be a converted Jew, a second John the Baptist, in the spirit and power of Elijah, according to the prediction: "*Behold! I will send you Elijah the Prophet before the coming of the great and dreadful day of the Lord.*" We know that Elijah passed through the river Jordan "*on dry ground.*" (2 Kings xi. 8.)

But there is another characteristic of the sixth vial, namely, the prevalence of *Popish miracles*. "*I saw,*" says the Apostle, "*three unclean spirits like frogs come out of the mouth of the Dragon, and out of the mouth of the Beast, and out of the mouth of the false prophet. For they are the spirits of Devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.*" Since we are living under the sixth vial, we must expect to hear of Popish miracles. The Dragon is the Devil. The Beast is the Pope, or the Papacy. The False Prophet is the Society of Jesus. The Devil, the Pope, and the Jesuits are all to conspire to deceive the world with pretended miracles. Accordingly, not only have miracles begun again at Rome, since the French departed, but we hear of them in all parts of Europe. The sixth vial was poured out in the year 1820. In the summer of the preceding year, as if to anticipate the sixth vial, a poor man in the neighbourhood of the Lake of Lucerne, Einsidlen, in Switzerland, was said to be possessed of *three hundred and three devils*.

In the presence of at least five hundred pilgrims and all the constituted authorities, *the priests succeeded in casting out three hundred, but the odd three being obstinate devils, the bishops of the neighbouring cantons were called in the next day, when the man was cured.* The account was given in the Lausanne Gazette.

Hear also another miracle, or rather a combination of miracles. In the church of Notre Dame at Brussels, is an image of the Virgin, *which is said to have performed many miracles.* Only four years ago, i. e. in the year 1833, the present Pope (Gregory XVI.) commanded a jubilee to be kept in honour of these miracles and no less than 30,000 persons attended!

Hear also another miracle alleged to have been performed in the village of Whitwick, on the second Sunday in Advent, 1836. We will give the account in the words of Rev. W. O. Woolfrey, parish priest of Grace Dieu and Whitwick.

‘ Anne Fullard, who is an inhabitant of the village of Whitwick, the wife of a man named Fullard, had for some months been desirous of embracing the holy catholic faith, being convinced that it was the ancient and true form of Christianity : and on the second Sunday of Advent, she was present at the Vespers, in Grace Dieu chapel. It was remarkable that the subject of my discourse on that afternoon was to prove from the promises of Jesus Christ and from the universal testimony of church history, that the gift of miracles has ever been the prerogative of the true church. Just at the conclusion of my sermon, Anne

Fullard was seized with an epileptic fit: to which malady I afterwards discovered she had been subject at frequent intervals from her very childhood. She was immediately carried out into the entrance hall; where the servants of Mr. Ambrose Philipps and others of the congregation endeavoured to render her every assistance in their power: but she became so strong, that it was with difficulty that four men could hold her. Her contortions were very awful, and she endeavoured to bite every thing that came in her way; so much so, that it was necessary to force a cloth into her mouth. In the meanwhile I concluded my sermon; after which I recited according to our usual practice the Litany of our Lord Jesus Christ, and the prayer for the examination of conscience. As soon as the service was concluded I went out into the hall, accompanied by Mr. and Mrs. Ambrose Philipps, Miss Clifford, and about fifty individuals of our congregation. We found the patient in a terrible state; her feet were plunged into hot water: sal volatile and brandy, as well as cold water, were applied to her temples: but without producing the slightest effect. Her face wore a sort of purple hue: her features awfully distorted; and her violence so great that it was almost impossible to hold her. Upon this, an individual, whose name I am not at liberty to mention, suggested to me the propriety of applying to her one of the miraculous medals of the Blessed Mother of God, which are solemnly blessed by the Archbishop of Paris, and concerning which I will give you in a few words the history. In the

year 1830, just before the last revolution broke out, in consequence of the ordonnances of King Charles X. a holy nun, a sister of charity, who is now living in Paris, had a vision, in which she beheld the Blessed Virgin Mary, who foretold the terrible calamities that were about to befall France ; commanding her at the same time to cause a medal to be struck, on which her holy image should be engraved ; and promising her miraculous protection to all who with FAITH AND DEVOTION should wear it. The nun caused the medals to be struck ; they were solemnly blessed by the Archbishop of Paris ; and ever since that time they have wrought *innumerable miracles in France, in England, and other countries.*—But, to return to my narrative. I immediately assented to the proposal of the individual alluded to before : and I thereupon requested Mrs. Ambrose Philipps to bring down one of the miraculous medals, a parcel of which she had lately received from her cousin, the Hon. Mrs. Staunton, who lives in Yorkshire. As soon as Mrs. Philipps had brought me the medal, I placed it on the poor woman's bosom. That very instant the contortion and the darkness of her face disappeared : her excessive strength left her. In less than a minute she could speak ; and in less than five minutes she rose up and walked to the kitchen, perfectly cured. Since that time she has had no return of the disorder.'

This miracle has been completely exposed by the author of ' Special Pleadings in the Court of Reason and Conscience,' who has made inquiries into the subject, the result of which has been, that Anne Ful-

lard has had a miscarriage since the second Sunday in Advent, and that it occurred four days previous to the illness, *which is reported to have been another fit.* We have therefore only one observation to make, which is this ;—Popish miracles should be confined to Popish countries. They may succeed very well when performed in those countries, or, as St. John expresses it, when performed “ *in the sight of the Beast.*” But when they are sifted in Protestant England, and examined in ‘ the Court of Reason and Conscience,’ they will not abide the scrutiny ; they turn out ‘ *a miscarriage.*”

Let Roman Catholics boast, if they please, of the miracles performed by their church ! They “ *glory in their shame.*” A true miracle in support of pure doctrine is widely different from a Popish miracle in support of Popish doctrine. The former is the mark of a true church, but not a necessary appendage to it, for, christianity being established, there is no necessity for miracles. The latter is the mark, and the infallible mark, of Antichrist. We need no surer mark than this. Every Popish miracle in support of Popish doctrine is a fresh proof that the Pope is the “ *Man of sin, whose coming is after the working of Satan, with all power, and signs, and lying wonders.*” Every such miracle is a fresh proof that “ *the Dragon has given*” the Pope “ *his power.*” A multiplication of such miracles is a multiplication of fresh proofs. Every Popish miracle is performed by one or other of “ *the unclean spirits, like frogs,*” which St. John beheld ; or by two of these “ *frogs,*” or by the three

“*frogs*” combined. For these “*frogs*” have the power of “*working miracles* ;” and yet these miracles are *not real* miracles : they are only “*lying wonders* ;” they will not bear investigation, having no other foundation than the mere *ipse dixit* of the person who *is said* to perform them. Thus the poor man, of whom we have spoken, who lived near the lake of Lucerne, *was said* to be possessed of 303 devils and *was said* to be cured miraculously. In like manner the Image of the Virgin in the church of Notre Dame at Brussels *is said to have performed many miracles*. The Pope has also given his sanction to them, and *says* they are real. Thus also the cure of Anne Fuldard *is said* to have been a miracle. And the same remark may be extended to Popish miracles in general. The annual exhibition of the blood of St. Januarius at Naples *is said* to be a miracle. But we ask with the Poet Laureate, ‘ Would the Neapolitan priests exhibit this experiment in the presence of Sir Humphrey Davy, and permit him to examine the phial and its contents ? They dare not submit their miracle to any such investigation. And yet this juggle is annually performed with the full knowledge of the highest ecclesiastical authorities, not with their sufferance only, but their sanction . . . with the full approbation of the Infallible Church and its Infallible Head : and, knowing this, is it ‘ with a sigh, or a smile ’ that Romanists charge us with calumny, when we charge their church with carrying on a system of imposture and wickedness ? ’ (Vindiciæ Ecclesiæ Anglicanæ, p. 98.)

The exhibition at Naples is evidently chemical ; and yet we are told that the liquefaction is the blood of St. Januarius ! What shameless impudence and effrontery is here ! The miracle is all an imposture. It exists no where but in the *mouth* of the deceivers and the imagination of the deceived. Popish miracles are miracles of the *mouth*. "*I saw three unclean spirits,*" says the Apostle, "*like frogs, come out of the mouth of the Dragon, and out of the mouth of the Beast, and out of the mouth of the False Prophet ; for they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world to gather them to the battle of that great day of God Almighty.*"

We have now gone through the first six vials and have shown their fulfilment. The seventh vial remains to be poured out ; and we believe the year of its out-pouring to be the year 1987. The Scriptures have declared that these vials should be poured out, and they have been poured out accordingly. It is therefore evident that the Scriptures "*have power over waters to turn them into blood, and to smite the earth with all plagues as often as they will.*"

From what has preceded we conclude that the Scriptures are the Two Witnesses, which are to "*prophesy a thousand two hundred and threescore days, clothed in sackcloth.*" It appears that the hostility of the Papacy to the Word of God will increase more and more. The last act of the Papacy before its final downfall will be to destroy all copies of the Scriptures in Rome. "*The Beast,*" as we have

seen, "*rose out of the sea.*" This emblematical "*sea*" has a two-fold meaning. It teaches us that the empire of the Papacy took its rise from the disorders and commotions of the world; and that the doctrine of the Papacy, like that of Mahomet, proceeds from the "*bottomless pit.*" In the seventeenth of Revelation we read, that "*the Beast was and is not; and shall ascend out of the bottomless pit, and go into perdition.*" And in the eleventh chapter we are told, that "*when the two witnesses shall have finished their testimony, the Beast that ascended out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put into graves. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another, because these two prophets tormented them that dwell on the earth.*"

Rome is here called Sodom and Egypt, on account of its wickedness and oppression of God's people, and also on account of its resemblance to those places in its final and awful destruction. Rome is also called "*the great city, where our Lord was crucified.*" Christ may be said to be crucified again in every sacrifice of the Mass, because the sacrifice of the Mass is the same, according to the Romish Creed,

as the sacrifice on the Cross ; and also because, according to Bellarmine, it is essential to the very idea of a sacrifice, that life be taken away ! How many millions of times has Christ been crucified in this sense by the Romish Church ! And how fearfully has that Church departed from the true spirit of the Gospel, and in this sense “ *crucified the Son of God afresh, and put him to an open shame !* ” And what an awful doom awaits such a Church as this ! The land “ *which beareth thorns and briars is rejected and is nigh unto cursing : whose end is to be burned.* ” (Heb. vi. 6, 8.) During the reign of Popery, which lasts 1260 years, beginning A. D. 727, when the Pope was “ *the Eighth* ” Head of Rome, and ending, A. D. 1987, the Scriptures are to “ *prophesy, clothed in sackcloth.* ” At the termination of this period they are to meet with a worse fate than they ever experienced before at the hands of the Papacy. They are not merely to be slighted, and despised, and had in disgrace, and called ‘ *the black gospel,* ’ &c. but they are to be *destroyed*. No copies, however mutilated, are to be preserved ; they will be ordered to be thrown into the streets, and to lie there a spectacle to all that pass by. All libraries, all book-shelves, will be closed against them. “ *They will not suffer their dead bodies to be put into graves :* ” but they are to lie exposed to public contempt “ *three* ” prophetic “ *days and a half,* ” or three years and a half. “ *And they that dwell upon the earth shall rejoice over them and make merry, and shall send gifts one to another, because these two prophets tor-*

mented them that dwell on the earth." As Rome is compared to Egypt, so the Pope will be like Pharaoh, and will harden his heart against the Lord. "*Power has been*" indeed "*given him to make war with the saints and to overcome them ;*" and in many parts of Europe Protestantism has been annihilated *vi et armis*. But, when his dominion is at an end, he "*will make war*" with the Scriptures themselves, those two great Protestants, "*and overcome them and kill them.*" The Pope will know that every person possessed of a Bible will see therein these words written : "*And power was given him to continue (practise) forty and two months,*" and he will find to his cost that these "*forty and two months*" have come to an end. The words of God being now fulfilled, the kingdoms of Europe will no longer submit to the Bishop of Rome.

The times of the Gentiles being now fulfilled, Jerusalem will be no longer trampled under foot. The Jews, being converted, will be most zealous Missionaries ; they will proclaim loudly to heathen nations that Jesus is the Messiah : they will proclaim as loudly that the Pope is Antichrist, and will refer to the prophecies of the Old and the New Testament. The Scriptures combining against the Papacy, the Papacy will combine against the Scriptures, as if by this combination it could elude the fulfilment of prophecy.

St. John has informed us what the result will be. "*After three days and a half the Spirit of life from God entered into them, and they stood upon their feet ;*

and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, Come up hither! And they ascended up to heaven in a cloud, and their enemies beheld them." Whilst the Bishop of Rome pours contempt on the Scriptures, God will honour them. They shall revive and stand again upon their feet, not to prophesy, as before, "*clothed in sackcloth,*" but to be exalted to the highest possible dignity and power. "*The Spirit of life from God*" will accompany them; and the vain attempt of the Papacy to quench the light of the Gospel will only tend to make it blaze brighter than ever.

"And the same hour there was a great earthquake; and the tenth part of the city fell, and in the earthquake there were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven. The second woe is past; and, behold, the third woe cometh quickly."

The Witnesses are slain, A. D. 1987. Their resurrection will therefore take place, A. D. 1990, or A. D. 1991. This will be accompanied by a heavy judgment upon Rome, 7000 names of men, or men of name, being killed by an earthquake. The wrath of God will have been pouring out upon Rome during the whole time that the dead bodies of the Witnesses are exposed in the streets: for in the year 1987 the Seventh Angel pours out his vial into the air. But greater woes yet remain. "*The second woe is past; and, behold, the third woe cometh quickly.*"

CHAPTER XXII.

THE THIRD WOE EXPLAINED. THE BATTLE OF ARMAGEDDON.

“AND POWER WAS GIVEN UNTO HIM TO CONTINUE (PRACTISE) FORTY AND TWO MONTHS.”—Verse 5.

IN the ninth chapter of Revelation, we have an account of the rise of the Mahomedan religion, and the success which attended the arms of Mahomet, and the Caliphs his successors. Power was given to Mahomet “*to hurt man five months*,” i. e. 150 prophetical days, or 150 years. (Rev. ix. 5, 10.) “Accordingly, the Saracens made their greatest conquests *between the year 612*, when Mahomet first *opened the bottomless pit*, and began publicly to teach and propagate his imposture, *and the year 762*, when the Caliph Almansor built Bagdad, to fix there the seat of his Empire, and called it the city of peace.” (See Bishop Newton in loco.) This period of five months, or 150 years, was the duration of the *first* woe. At the expiration of this period it is added, “one woe is past, and behold there come two woes more hereafter.” (verse 12.)

As Mahomet is one Antichrist, so the Pope is another. And as power was given to Mahomet and his successors "*to hurt men five months,*" or 150 years, so "*power was given*" to the Pope "*to practise forty and two months,*" or 1260 years. This period commences in the year 727, and ends in the year 1987. During this period the *second* woe lasts, and does not end till the resurrection of the witnesses, which will happen A.D. 1990, or A.D. 1991. The first woe ended A.D. 762: the second woe will end A.D. 1990, or A.D. 1991. Accordingly we read, after a description of the resurrection and ascension of the witnesses, "*the second woe is past; and, behold! the third woe cometh quickly.*" (Rev. xi. 14.)

The *first* woe was the *Mahommedan* woe. The *second* woe is the *Popish* woe. The *third* woe will be the *Infidel* woe. It will be the final and desperate struggle of Satan to maintain his kingdom. Satan's muster-roll will be then called over. Mahommedan and Papist will merge all minor differences and combine in one unholy confederacy against Christ and his gospel. The black standard of infidelity will be raised, and all the powers of darkness, whether in earth or hell, will be summoned to the battle. "*Woe to the inhabitants of the earth and of the sea! For the devil is come down unto you having great wrath, because he knoweth that he hath but a short time.*" (Rev. xii. 12.) Popery will then throw off the mask and show itself in its true colours: the Pope will then be the Standard-Bearer and Commander-in-Chief of the Army of Infidelity. What a sight will

that be ! the Vicar of Jesus Christ and the successor of St. Peter openly opposing Christ and the Holy Apostles ! And yet this, however strange and anomalous it may seem, will really take place. Though the Pope can dispense with Scripture, we cannot ; and St. John has declared, "*I saw the Beast, and the Kings of the earth, and their armies gathered together to make war against HIM that sat on the horse and his army.*" (Rev. xix. 19.) If ever there was a time when that text applied, "*woe unto him that striveth with his Maker,*" it will be then. If ever there was a time when the second Psalm applied, it will be then. "*The Beast,*" and "*the Kings of the earth set themselves, and the Rulers take counsel together against the Lord and against his Anointed, saying, Let us break these bonds asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh : the Lord shall have them in derision. Then shall he speak unto them in his wrath and vex them in his sore displeasure.—THOU shalt break them with a rod of iron : THOU shalt dash them in pieces like a potter's vessel.*" Time was, when a Pope (Boniface VIII.) could apply these words to himself, and maintain that, as Vicar of Christ, he had power to rule kings "*with a rod of iron, and to dash them in pieces like a potter's vessel.*" It will be then seen to whom they apply, and in what respect the Pope is concerned in them.

Another favourite text of the Popes has always been, "*See, I have this day set thee over the nations and over the kingdoms, to root out and to pull down,*

and to destroy, and to throw down, to build and to plant." (Jer. i. 10.) It will then be seen whether the Pope is *to root out*, or *to be rooted out*; *to pull down*, or *to be pulled down*; *to destroy*, or *to be destroyed*; *to throw down*, or *to be thrown down*. In the full-blown pride of Papal arrogance, Innocent III. could *excommunicate the whole world*, and select for his text the words, "*Even say thou, the sword, the sword is drawn—for the slaughter it is furbished.*" (Ezekiel xxi. 28.) The Papacy, which has so delighted in the sword, "*shall perish with the sword.*"

In the year 1987, the theme of so many prophecies, the Papacy receives its death-blow. Since the Pope was "*the Eighth*" Head of Rome in the year 727, the 1260 years allotted to his empire must terminate A.D. 1987. Let Roman-Catholics keep in mind the figures 1—9—8—7. There is a remarkable fatality connected with these figures. Let us transpose the three figures 9—8—7, placing 7 for the first figure. We have thus two permutations, 7—8—9, and 7—9—8. Have Roman-Catholics forgotten the years 1789 and 1798? Have they forgotten the vials which were poured out in those years?

In the year 1789, the French Revolution broke out, and "*the first Angel poured out his vial upon the earth, and there fell a grievous and noisome sore upon the men which had the mark of the Beast, and upon them which worshipped his image.*"

In the year 1798, the Pope was in the extremity of distress. Buonaparte invaded Rome and plundered his Holiness; nor could the picture of Christ, nor

the picture of the Virgin, nor the chains of St. Peter save him, though he was the Vicar of Christ, the Worshipper of the Virgin, and the successor of St. Peter. "*The fifth Angel poured out his vial upon (Rome) the seat of the Beast; and his kingdom was full of darkness;*" it was *darkened* and confounded, "*and they gnawed their tongues for pain.*"

In the year 1987, the 1260 years, the time allotted for the Pope to practise, terminate. The *seventh* Angel will then pour out his vial into the air; and "*great Babylon shall come up in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.*"

It is not improbable that as France was the instrument made use of by Providence in pouring out the *first*, the *third*, the *fourth* and the *fifth* vials, so France will be again employed in pouring out the *seventh*. The finger of Providence is to be seen in this: for France was the horn or kingdom which enabled the Pope, in the commencement of his dominion, to "*pluck up three horns by the roots.*" It is not improbable that Spain also will perform her part in dethroning the Pope, since Spain has gloried in exterminating the Reformation.

The years 1789, 1798, 1987, are remarkable as being the epochs in which the three most remarkable vials are poured out; and the Papacy has no more the power to avert the vial of 1987, than it had to avert those of 1789 and 1798. It is not improbable that the years 1879, 1897, 1978, will be fatal years to the Papacy.

II. The battle-field, in which this final conflict is to take place, is called in the Hebrew tongue ARMA-GEDDON, (Rev. xvi. 16.) Various interpretations have been given of this name. Mr. Faber believes that it is a crasis for ARMA-MAGEDDON; or more correctly, HORMAH-MAGEDDON.

ARMA, or more properly HORMAH, in the Hebrew מִדְּמָה, denotes UTTER DESTRUCTION; and HORMAH-MAGEDDON is equivalent to UTTER DESTRUCTION AT MEGIDDO. We are told by Daniel that the Pope shall "*go forth with great fury to DESTROY AND UTTERLY TO MAKE AWAY many: and shall plant the tabernacles of his palace (or camp) BETWEEN THE SEAS in the glorious holy mountain.*" The Pope shall "*go forth with great fury*" threatening HORMAH i. e. UTTER DESTRUCTION to the tribes of Judah and Israel, but his HORMAH shall return upon his own head. *The Curse causeless shall not come.* He will "*plant the tabernacles of his*" camp at Megiddo, "*BETWEEN THE SEAS.*" Megiddo is a town *between the two seas* in the half-tribe of Manasseh at a small distance from the shores of the Mediterranean. At Megiddo the Pope shall "*come to his end, and none shall help him.*" The name of the place will ever after be HORMAH, or HORMAH-MAGEDDON to distinguish it from the HORMAH of which we read in the twenty-first chapter of the Book of Numbers:— "*And the Lord hearkened to the voice of Israel, and delivered up the Canaanites; and they UTTERLY DESTROYED THEM; and he called the name of the place HORMAH.*"

That was an awful command of the Most High against Babylon, "DESTROY HER UTTERLY: *let nothing of her be left.*" (Jer. l. 26.) The same command will go forth against the modern Babylon. Instead of the above interpretation of the word ARMAGEDDON, Calmet reads HOR-MAGEDDON, THE MOUNTAIN OF MEGIDDO, from the Hebrew הַר מְגִדּוֹ a Mountain. In this case we should think that there is an allusion to *the Mountain of dead bodies* which will be heaped up in the valley of Megiddo. The most simple interpretation, perhaps, would be to read AR-MAGEDDON without any variation, from the Hebrew אֶרֶץ נָחַר a River. From the Hebrew נָחַר or AR comes YAR, the name of a River in England, whence YAR-MOUTH. The meaning of AR-MAGEDDON would thus be THE RIVER OF MEGIDDO, i. e. THE RIVER OF BLOOD AT MEGIDDO. We are told by St. John, that "*blood will come out of the wine-press, even unto the horse-bridles, by the space of a thousand and six hundred furlongs,*" which is the length of the land of Palestine. This last interpretation is the most simple, but we leave to the intelligent reader to decide.

There seems to be a fatality connected with the RIVER OF MEGIDDO, as if its banks were destined to witness the discomfiture of the enemies of the children of Israel. This was the very spot, where "*the LORD discomfited Sisera, and all his chariots with the edge of the sword before Barak;*" for we are expressly told that "*the kings of Canaan came and fought in Taanach by THE WATERS OF MEGIDDO.*" (Judges v. 19.) It was here that "*the horse-hoofs*

were broken by the means of the pransings, the pransings of their mighty ones." It was here that "they fought from heaven:" it was here that "the stars in their courses fought against Sisera." The river Kishon flows not far from MEGIDDO. "The river of Kishon swept them away, that ancient river, the river Kishon." That was indeed "the battle of ARMAGEDDON: the battle of the great day of GOD ALMIGHTY:" for "the LORD GOD of Israel fought for Israel."

But, dreadful as that battle was, it is as nothing to the battle, which yet remains to be fought "by the waters of Megiddo." The slaughter will be so tremendous, that it is called "the Supper of the Great God." (See Rev. xix. 17—21.) The army of Antichrist will be entirely destroyed, and "all the fowls filled with their flesh." The Infidel Pope shall be "taken, and with him the False Prophet (False Teacher) that wrought miracles before him, and shall be cast alive into a lake of fire burning with brimstone.

III. The commencement of the battle of Armageddon coincides with the return of the Ten Tribes to their own land. "The water of the great river Euphrates will be then dried up, and the way of the kings of the East prepared." (xvi. 12.) "It shall come to pass in that day that the Lord shall set his hand again the second time, to recover the remnant of his people which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the

islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim." (Isaiah xi. 11, 12, 13.) By Ephraim we are to understand the ten tribes of Israel, who were carried away by the Assyrian into the *north*; and by Judah, the two tribes of Judah and Benjamin who were carried away into the *east*. The twelve tribes will be again cemented together in love and brotherly affection. "*The stick of Ephraim and the stick of Judah,*" are to become "*ONE stick.*" They are to be "*taken from among the heathen, and to be gathered in on every side and brought to their own land, and to become ONE nation in the land, and to have one king over them, the Son of David, and to be no more two nations, nor to be divided into two nations any more.*" (Ezek. xxxvii. 15, 24.)

It was an ancient tradition amongst the Jewish doctors, that the destruction of Rome and the restoration of the Jews should fall out about the same period. It is a saying of the famous Rabbi David Kimchi in his comment upon Obadiah, *Cum devastabitur Roma, erit Israeli redemptio*. (For more authorities on this subject Bishop Newton refers to Mr. Mede's works, book v. cap. 7.)

The Jews are called by St. John "*the kings of the east.*" The prophet Isaiah declares that the Jews "*shall fly upon the shoulders of the Philistines towards*

the west, and shall spoil them of the east together. (xi. 14.)¹ St. John declares that “*the waters of the great river Euphrates will be dried up, that the way of the Kings of the East may be prepared.*” Accordingly we read that “*The Lord shall utterly destroy the tongue of the Egyptian sea, and with his mighty wind shall he shake his hand over the river (the Nile), and shall smite it in the seven streams and make men go over dry-shod. And there shall be a highway for the remnant of his people, which shall be left from Assyria, like as it was to Israel in the day that he came up out of the land of Egypt. In that day there shall be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. And it shall come to pass in that day that the Lord shall beat off from the channel of the river (the Euphrates) unto the stream of Egypt (the Nile), and ye shall be gathered one by one, O ye children of Israel. And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem.*” (Isa. xi. 15, 16; xix. 23; xxvii. 12, 13.) From these passages it appears that the Jews and the ten tribes will cross the Euphrates and the Nile, on their return home from the east and from the west, in the same manner

¹ It is remarkable that the *Afgans*, who are said by the best Persian historians to be descended from the *Jews*, denominate themselves to the present day in the Chaldaic dialect *Melchim*, or *Kings*. (See Mr. Faber.)

in which they crossed the Red Sea, when they came up out of the land of Egypt. The inspired writers are continually alluding to the mighty deliverance which the Lord wrought for Israel, when he brought them “*out of the land of Egypt from the house of bondage with a mighty hand and with a stretched-out arm.*” Yet this shall be in a manner forgotten by the mightier deliverance of the children of Israel from their long and dreary captivity extending through a period of not less than 1900 years, as it respects Judah and Benjamin, and 2700 years, as it respects the remaining ten tribes. “*Behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth that brought up the children of Israel out of the land of Egypt; but the Lord liveth that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers. In those days Judah shall be saved, and Israel shall dwell safely. Behold I will bring them from the north-country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together, a great company shall return thither. They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble; for I am a Father to Israel, and Ephraim is my first-born. Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattereth Israel will gather*

him, and keep him, as a shepherd doth his flock. For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he." (Jer. xvi. 14, 15 ; xxiii. 6—8 ; xxxi. 8—11.) The return of the ten lost tribes from the *north* is particularly referred to by Jeremiah ; the return of Judah and Benjamin from the *east* by St. John, who calls them "*the kings of the east*," and by Isaiah who says, "*they shall spoil them of the east together.*" Both these returns are mentioned by the prophet Daniel in a passage to which we shall refer in the following chapter.

IV. The drying up of the great river Euphrates will be a dismal omen for the Pope, and an appalling forerunner of the destruction of Rome. When the prophet Isaiah foretold the destruction of Babylon, he predicted that *the river Euphrates should be dried up before the city was taken*: his language is very striking, "*That saith to the deep, Be dry, and I will dry up thy rivers.*" (xliv. 27.) Jeremiah also spoke to the same effect, "*A drought is upon her waters, and they shall be dried up.*" (l. 38.) And again, "*I will dry up her sea and make her springs dry.*" (li. 36.) These prophecies seemed at the time very unlikely to be fulfilled,—the river being, according to the testimony of Xenophon—'more than two furlongs broad, and deeper than two men standing one upon another, so that the city was thought to be stronger and better fortified by the river than by the walls.' However, Babylon was to be taken ; and therefore, *the river Euphrates must be dried up*. The prophecy might seem

unlikely to be accomplished, but yet accomplished it must be. Cyrus was foretold by name above a hundred years before he was born, was "guided" by the Most High "*to perform all his pleasure,*" and was made the unconscious instrument of fulfilling the Scriptures by turning the course of the river Euphrates and drawing its waters, that the river became easily fordable for his soldiers to enter the city. It is no less true now than in the days of Isaiah and Jeremiah *that the river Euphrates must be dried up, ere Babylon fall.* "*And the sixth Angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And the seventh Angel poured out his vial into the air, and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.*" (xvi. 12, 17, 19.)

The sixth vial is to be taken both *symbolically* and *literally*. The Mahommedan Empire is the symbolic Euphrates, as the Papal Empire, or the Papacy, is, symbolically, the Beast, and Rome, Babylon. The Ottoman Empire, the mystical Euphrates, is now drying up, and therefore the destruction of the Papacy draweth nigh. The Pope is only to practise "five months," or 150 years longer; and, when Halley's Comet shall have completed two more revolutions, then will come the downfall of the Papacy. The river Euphrates will then be literally dried up, that the Jews may return to their own land; and this of itself will be sufficient to prove that the end of the Babylonish Empire of Rome is come, and that

the 1260 years have expired. The drying up of the waters of the great river Euphrates, and the passage of the Jews through the bed of the river "*dry-shod*," will be indeed a sign and a wonder! It will be to the Pope what "*the fingers of a man's hand*" which "*wrote upon the plaster of the wall of the king's palace*" were to Belshazzar! The writing will be plainly written, as it were, "*over against the candlestick*;" MENE MENE, TEKEL, UPHARSIN. And the interpretation will be, "*MENE, God hath numbered thy kingdom and finished it. TEKEL, thou art weighed in the balances, and art found wanting. PERES, thy kingdom is divided and given to the*" Jews. The interpretation will be the same as that given by Daniel; only, instead of "*the Medes and Persians*," we must read "*the Jews*." The writing will be so plain, that the Pope must see it. The word MENE will denote that the 1260 years are *numbered and finished*: the word TEKEL that *the Pope is weighed in the balances of Scripture, and is found wanting*: the word UPHARSIN that *his kingdom is come to an end, is divided and given to the Jews*. Surely, if the king of the modern Babylon had not the power of dispensing with Scripture, and therefore with the Prophecies altogether, he must in that fatal year 1987 resemble Belshazzar, whose "*countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another*." If the Pope tremble not, when he hears that "*the waters of the great river Euphrates are dried up*," and that "*the Kings of the East*"

have crossed over—if he will still maintain “*the lie*” that he is the Vicar of Christ, and the Romish Church the Mother and Mistress of all Churches—then let him remember the words, “*In that night was Belshazzar the King of the Chaldeans slain.*” (Dan. v. 30.) What an awful day was that! In the morning the Euphrates flowed deep and strong, and Babylon was all life and animation . . . in the evening the bed of the river was dry, and “*one post ran to meet another, and one messenger to meet another, to shew the King of Babylon that his city was taken at one end; and that the passages were stopped,*” . . . “*in that night the King of the Chaldeans was slain.*” It is not improbable that in the year 1987 the Pope will be slain. The parallel between Rome and Babylon will be thus complete. *The river Euphrates will have been dried up, and the King of Babylon slain.* Thus much is certain, that in that year there will be a great revolution at Rome. “*And the seventh Angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great. And the great city was divided into three parts, and the cities of the nations fell; and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.*”

What a comment have we here on the words MENE MENE, TEKEL, UPHARSIN! The tremendous

and desolating judgments which follow are described in strong figurative language. "*And every island fled away and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail: for the plague thereof was exceeding great.*" It is probable that this plague of hail will be literal as well as figurative, and that the seventh vial will be accompanied with a most grievous tempest, resembling in fury that which accompanied the first. The hail-stones are to be of enormous size, and are represented in hyperbolical language as being of the weight of a talent. When once the Euphrates is crossed by "*the Kings of the East,*" the mystery of God will be finished, the words of God will be fulfilled, "*the forty and two months,*" "*the time, times and a half,*" the 1260 years assigned to the Papal dominion will have expired; and, however the infidel and sceptic may scoff, the true Church of Christ will recal to mind the words of her Lord, "*Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame.*" (xvi. 15.) The battle of Armageddon will then begin—the battle of that great day of GOD ALMIGHTY. And it is worthy of special notice, that these dreadful judgments befall the Papacy at the very time when the witnesses are slain; so that the last and sorest vial of God's wrath will be poured out upon the Pope, when he himself is pouring the highest contempt on God's Book in open defiance of its Author, and in

most daring rebellion against heaven. The conspiracy of the Papacy to destroy the Scriptures will end in signal defeat and bitter disappointment, and will only serve to verify the passage—" *The WRATH of man shall PRAISE THEE.*"

CHAPTER XXIII.

THE THIRD WOE. INFATUATION OF THE POPE. SIEGE OF
JERUSALEM. DESTRUCTION OF ROME BY FIRE.

“AND POWER WAS GIVEN UNTO HIM TO CONTINUE (PRACTISE) FORTY AND TWO MONTHS.”—
Verse 5.

IN the year 1987 the 1260 years expire and the Witnesses are slain. In the year 1990-1 the witnesses are raised. *The second woe is then past, and behold, the third woe cometh quickly.* The third woe is the Infidel woe. It is the last attempt of the Beast and the Kings of the earth to oppose the spread of the Gospel. And their malice will be in a special manner exerted against the Jews, inasmuch as the Jews will be the chief instruments in evangelizing the world.

“If the fall of” the Jews “be the riches of the world, and the diminishing of them the riches of the Gentiles ; how much more their fulness ? If the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the

dead?” The conversion of the Jews will be as *life from the dead* to the whole world, with the exception of the Papacy. All true Christians will rejoice at their readmission into the Christian fold. Heathen nations will be converted through their instrumentality; and Jerusalem will be “*a rejoicing, and her people a joy.*” But the Jews, though believing in the Christian dispensation, will specifically reject the Pope; though loudly declaring that Jesus is the Christ, they will as loudly declare that the Pope is Antichrist. This will of course be accounted at Rome the great offence. Their conversion to Christianity will be called *Heresy* and the Pope will issue his Bulls against the Jewish converts as *Heretics*. Instead of stretching out the right hand of fellowship to them, the Bishop of Rome, the pretended Vicar of Jesus Christ, will load them with *insult, curses, execrations and anathemas*. “*Tidings out of the east and out of the north shall trouble him; therefore he shall go forth with great fury to destroy and utterly to make away many.*” (Dan. xi. 44)

The word, which is translated *utterly to make away*, signifies to *anathematize, to consecrate, to devote to utter perdition*, so that, as Bishop Newton observes, it strongly implies that this war should be made up on a *religious* account. “*And he shall plant the tabernacles of his palace betwixt the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.*” The word *palace* Bishop Newton translates *royal pavilion, or camp*. Antichrist will therefore pitch his “*camp*” in some

part of the holy land. We are told that "*Edom and Moab and the chief of the children of Ammon shall escape out of the hand*" of Antichrist. (Dan. xi. 41.) And Isaiah has expressly foretold that these shall side with the Jews. "*They shall spoil them of the east together; they shall lay their hand upon Edom and Moab, and the children of Ammon shall obey them.*" (xi. 14.) May England be found in that day on the side of the Jews, and loudly proclaiming that the Pope is Antichrist!

Woe to every nation which is found warring against the Jews! "*Behold,*" says the Most High, "*I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege, both against Judah and Jerusalem. In that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut to pieces, though all the people of the earth be gathered together against it. In that day, saith the Lord, I will smite every horse with astonishment, and his rider with madness; and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness. In that day will I make the governors of Judah like a hearth of fire among the wood, and like a torch of fire in a sheaf, and they shall devour all the people round about, on the right hand and on the left; and Jerusalem shall be inhabited again in her own place, even in Jerusalem. And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And this shall be the plague wherewith the Lord*

will smite all the people that have fought against Jerusalem. Their flesh shall consume away, while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. And it shall come to pass in that day, that a great tumult from the Lord shall be among them, and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour. And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel in great abundance. And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague.” (Zech. xii. 2—9; xiv. 12—15). “*The nation and kingdom that will not serve*” the Jews “*shall perish; yea, those nations shall be utterly wasted. For behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury and his rebuke with flames of fire. For by fire and by his sword will the LORD plead with all flesh; and the slain of the LORD shall be many.*” (Isaiah lx. 12; lxvi. 15, 16).

How different will be the fate of Jerusalem and of Rome! The governors of Judah are compared to a hearth of fire among wood, and to a torch of fire in a sheaf: they shall devour all the people round about on the right hand and on the left. But of the modern Babylon it is said “*She saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day*

—death—and mourning—and famine—and she shall be utterly burnt with fire; for strong is the LORD GOD who judgeth her. The ten horns, which thou sawest upon the Beast, these shall hate the whore and shall make her desolate and naked, and shall eat her flesh and burn her with fire.” (Rev. xvii. 16; xviii. 7, 8.)

Rome is to be “utterly burned with fire,” and is in this respect to resemble Babylon of old. The prophecies respecting ancient Babylon will have a second fulfilment in the destruction of Rome. “*And Babylon, the glory of kingdoms, the beauty of the Chaldees’ excellency, shall be as when God overthrew Sodom and Gomorrah. How is the hammer of the whole earth broken! how is Babylon become a desolation among the nations! Thus saith the Lord of Hosts, the broad walls of Babylon shall be utterly broken, and her high gates shall be burned with fire; and the people shall labour in vain, and the folk in the fire, and they shall be weary.*” (Isaiah xiii. 19; Jeremiah l. 23; li. 58.) The punishment of Rome will be similar to that of Babylon, because her sin is the same. “*It is the land of graven images, and they are mad upon their idols. Therefore the wild beasts of the desert, with the wild beasts of the islands, shall dwell there, and the owls shall dwell therein: and it shall be no more inhabited for ever; neither shall it be dwelt in from generation to generation. As GOD overthrew Sodom and Gomorrah, and the neighbour cities thereof, said the LORD; so shall no man abide there, neither shall any son of man dwell therein.*” (Jer. l. 38, 40.)

CHAPTER XXIV.

TERMINATION OF DANIEL'S PERIOD OF MCCCXXXV. DAYS.
COMMENCEMENT OF THE MILLENNIUM A.D. MMI. COMING
OF CHRIST. FIRST RESURRECTION. ROME SWALLOWED UP
BY AN EARTHQUAKE. DANIEL'S PERIOD OF MCCXC. DAYS
TERMINATES A.D. MMXVII.

“AND POWER WAS GIVEN UNTO HIM TO CONTINUE
(PRACTISE) FORTY AND TWO MONTHS.”—Verse 5.

THE prophecy of Daniel closes with these remarkable words: “*Blessed is he that waiteth and cometh to the thousand three hundred and five-and-thirty days. But go thou thy way till the end be; for thou shalt rest and stand in thy lot at the end of the days.*” We are not informed what shall take place at the commencement of this period; but the termination of it is marked by two characteristics. First, *a blessedness is pronounced upon him who waiteth and cometh to the 1335 prophetic days, or 1335 years*; and, secondly, *a particular promise is given to Daniel that he should rest and stand in his lot at the end of the days.* We have, first, a general benediction, and, next a particular promise to Daniel. If now we turn to the

Book of Revelation, we find it thus written : “ *And I saw thrones, and they sat upon them, and judgment was given unto them ; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the Beast, neither his Image, neither had received his Mark upon their foreheads or in their hands : and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again till the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection : on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.*” (xx. 4—6.) In these words we have first, a *blessedness* pronounced upon him *who hath part in the first resurrection*, and, secondly, a particular promise made to those *who have been beheaded for the witness of Jesus and for the word of God, and which have not worshipped the Beast, neither his Image, neither have received his Mark upon their foreheads or in their hands* : they are to *live and reign with Christ a thousand years*. The prophet Daniel would not worship the king of Babylon, but preferred to be cast into the den of lions ; neither would he worship *the Golden Image* which the king set up, though the refusal exposed him to the risk of being cast into a burning fiery furnace with Shadrach, Meshach and Abednego. He would not worship the Babylonish Beast, nor the Image of Gold which was set up “ in the plain of Dura in the province of Babylon.” For his faithfulness to his God, and for

the boldness of his piety he is called “*a man greatly beloved,*” (x. 11, 19.) and was rewarded with the special promise that he should “*rest and stand in his lot at the end of the days.*” But this promise is not confined to him. All who have refused to *worship the Beast—the Romish Beast—the modern Babylonish Beast—and his Image, and to receive his mark in their right hand and in their foreheads,* shall partake of the blessedness of Daniel. They shall “*rest and stand in their lot at the end of the days.*” They shall have “*part in the first resurrection, and live and reign with Christ a thousand years.*” Upon them “*the second death hath no power,*” but they shall be “*priests of God and of Christ, and shall reign with him a thousand years.*” We believe that the termination of Daniel’s period of 1335 years coincides with the commencement of the Millennium.

The number of the Beast, which all receive who belong to the Romish Church, is 666. But we shall show hereafter that the name of the Beast, written at full length, is, when counted, 2001. It consists of two parts, the respective numbers of which are 666 and 1335. The number 666 is common to *all members of the Romish Church.* The whole number 2001 is the number of *the Pope and of all Romish Bishops.*

But the number 2001 is not only the sum of the numbers mentioned by St. John and Daniel, 666 and 1335: it is also the sum of the numbers 741 and 1260. The year 741 is the mean year between the years 727 and 755, in which years respectively the Pope was “*the Eighth*” head of Rome, and plucked

up the exarchate of Ravenna by the roots. And if we add 1260 years to the year 741, we are brought down to the year 2001.

We therefore believe that the year 2001 is the termination of the 1335 years of Daniel and the commencement of the Millennium. The "practisings" of the Pope will then come to an end. "*The Lord will consume him with the spirit of his mouth, and destroy him with the brightness of his coming.*" (2 Thess. ii. 8.) "*At that time shall Michael stand up, the Great Prince, which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.*" (Dan. xii. 1.) "*Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle. And His feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD my God shall come, and all the saints with thee.*" (Zech. xiv. 3—5.) "*And I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and*

True, and in righteousness He doth judge and make war. His eyes were as a flame of fire, and on His head were many crowns ; and He had a name written, that no man knew but He Himself. And He was clothed with a vesture dipped in blood : and His name is called The Word of God. And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean. And out of His mouth goeth a sharp sword, that with it He should smite the nations ; and He shall rule them with a rod of iron : and He treadeth the winepress of the fierceness and wrath of Almighty God. And He hath on His vesture and on His thigh a name written KING OF KINGS, AND LORD OF LORDS. And I saw an Angel standing in the sun ; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the Great God ; that ye may eat the flesh of kings and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. And I saw the BEAST, and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse, and against his army. And the BEAST was taken, and with him the FALSE PROPHET that wrought miracles before him, with which he deceived them that had received the MARK of the BEAST, and them that worshipped his IMAGE. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of Him that sat upon the horse, which sword

proceedeth out of His mouth : and all the fowls were filled with their flesh..” (Rev. xix. 11—21.) Compare with this passage Isaiah lxiii. 1—6.

From these passages it appears that *Christ will come—that His feet will stand upon the mount of Olives—that He will stand up for the children of His people, and deliver every one, whose name is written in the Book of Life—that He will destroy the army encamped against Jerusalem—that the slaughter will be so tremendous as to be called the supper of the great God—that He will consume the Pope with the breath of His mouth—that He will destroy the Pope with the brightness of His coming—that the Pope will be taken and with him the Jesuits—and that both will be cast alive into a lake of fire burning with brimstone.*

It appears also that *thrones will be set, and they (i. e. the twelve Apostles) will sit upon them, and judgment will be given unto them—that the promise of Christ will be fulfilled, “ Verily, I say unto you, that ye which have followed me, in the regeneration when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel ; ye are they which have continued with me in my temptations, and I appoint unto you a kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel,”* (Matt. xix. 28. Luke xxii. 28—30)—that the prophet Daniel will be there and “ *stand in his lot*”—that the martyrs and confessors of Jesus will be there, who in every age have “ *witnessed a good*

confession," in imitation of their divine Master before Pontius Pilate—all those who have “*overcome by the blood of the Lamb, and by the word of their testimony, and have not loved their lives unto the death,*”—all those who have been “*beheaded for the witness of Jesus and for the word of God,*”—all those who have “*not worshipped the Beast* (the Pope) *neither his Image* (the Council of Trent) *neither have received his mark* (Roman +) *upon their foreheads or in their hands,*”—all these will be raised from the dead and be assessors with Christ in judging the Papacy.

The Pope will be indeed “*broken without hand.*” He will “*come to his end—and none shall help him.*” (Dan. viii. 25 ; xi. 45.) *None shall help him.* Who indeed can help the Vicar of Christ, when Christ himself pronounces his condemnation? Who can stand before that “*throne like the fiery flame,*” before those “*wheels like burning fire?*” Who can resist that “*fiery stream?*” Who can withstand those “*thousand thousands, and ten thousand times ten thousand*” who shall stand up in bright array? Who can help the Pope, when “*the judgment shall be set and the books opened?*” *None shall help him.* “*I beheld,*” says the Prophet Daniel, “*I beheld, because of the voice of the great words which the horn spake, I beheld even till the Beast was slain, and his body destroyed and given to the burning flame.*” “*The Beast and the False Prophet were both cast alive into a lake of fire burning with brimstone.*” Those who have deceived the world so long with Romish doctrines of *Purgatory, Indulgences, &c.* and have rivet-

ted these doctrines on members of the Romish Church by the aid of "*the Image of the Beast*" the Council of Trent, will find by bitter experience that there is no release from that "*lake of fire burning with brimstone, which is the second death.*" At the conclusion of the Millennium they will be still there—and have before them the doleful prospect of spending a never-ending eternity in that place of misery. St. John describes "*the lake of fire*" as the place "*where the Beast and the False Prophet are.*"

We are told, that at the end of the world the devil shall be "*cast into the lake of fire and brimstone, where the Beast and the False Prophet are, and shall be tormented day and night for ever and ever.*" (Rev. xix. 10.) What an awful delusion will the notion then appear, that the Romish Church is the only true church, and that out of it there is no salvation! that there is a Purgatory, and that the souls detained therein are helped by the suffrages of the faithful!!! that the power of Indulgences was left by Christ in the Church, and that the use of them is most wholesome to Christian people!!!

These doctrines are believed by Roman Catholics—they form a part of the creed of Pius IV.—they have the sanction of the Council of Trent, "*the Image made to the Beast.*" But what will Roman Catholics think of these doctrines, when they see the Pope and the Jesuits, who have maintained them so long, "*cast alive into the lake of fire burning with brimstone—which is the second death!!!*"

If any Roman Catholic should read this work, we

beg of him to search the Scriptures and see whether these things be so—to depend no more on Popes and Councils, but on the words of the living God. If he is saved, he will be saved, *not because* he is a Roman Catholic—*not because* he is a member of the Romish Church—but *in spite of his church*. How much safer would it be to attend to the admonition in the Apocalypse, “*Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.*” (xix. 4.)

Some persons may be disposed to think that the “*first resurrection*” will be a *figurative* one; but against this notion the argument of Bishop Newton appears unanswerable. “With what propriety can it be said, that some of the dead who were beheaded lived and reigned with Christ a thousand years, but the rest of the dead lived not again until the thousand years were finished, unless the dying and living again be the same in both places, a proper death and resurrection? Indeed, the death and resurrection of the witnesses before mentioned (chap. xi.) appear from the concurrent circumstances of the vision to be figurative; but the death and resurrection here mentioned must for the very same reasons be concluded to be real. If the martyrs rise only in a spiritual sense, then *the rest of the dead* rise only in a spiritual sense; but if *the rest of the dead* really rise, the martyrs rise in the same manner. There is no difference between them; *and we should be cautious and tender of making the first resurrection an allegory, lest others should reduce the second into an*

allegory too, like those whom St. Paul mentions, (2 Tim. xi. 17, 18.) "*Hymeneus and Philetus, who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.*" It is to this first resurrection that St. Paul alludes, when he affirms (1 Thess. iv. 16.) that "*the dead in Christ shall rise first,*" and (1 Cor. xv. 23.) that "*every man shall be made alive in his own order, Christ the first-fruits, afterwards they that are Christ's at his coming, and then cometh the end,*" after the general resurrection." (Analysis of the Revelations, Part II. Chap. xx.)

As the first resurrection is a real one, so is the first judgment a real one. The Beast will then be "*cast alive into a lake of fire burning with brimstone.*" (Rev. xix. 20.) The same language is here used as when speaking of the general judgment: "*And death and hell were cast into the lake of fire: This is the second death. And whosoever was not found written in the book of life, was cast into the lake of fire.*" (Rev. xx. 14, 15.) The Beast is described as being "*in the lake of fire and brimstone*" during the Millennium. (Rev. xx. 10.)

As St. John connects the coming of Christ and the first resurrection with the destruction of *the Beast*, so St. Paul connects them with the destruction of *the Man of Sin*. In his first Epistle to the Thessalonians he writes as follows: "*If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which*

are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." The Thessalonians misunderstood this passage, and thought that the day of Christ was at hand. The Apostle in his second Epistle guards them upon this point: "*Let no man deceive you by any means; for that day shall not come, except there come THE APOSTASY ('H AHOETASIA) first, and that MAN OF SIN be revealed, the SON OF PERDITION.*" (ii. 3.)

Between the time when St. Paul lived, and the coming of Christ, a long interval was to take place, during which the ROMISH APOSTASY was to "*blossom and bud, and fill the world with*" its pernicious "*fruit.*" And, when Christ did come, it would be to "*consume the MAN OF SIN, the SON OF PERDITION, THAT WICKED ONE, with the spirit of his mouth, and to destroy him with the brightness of his coming.*" (ver. 8). Roman Catholics are fond of exalting *tradition*, and will sometimes quote the text: "*Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word or our epistle.*" But no text could be more unfortunate. For the *tradition by word*, here referred to, is the *tradition that the Pope is the Man of Sin!* "*Remember ye not that when I was yet with you I told*

you these things ?" (ver. 5.) And the tradition by Epistle is the tradition that "them which sleep in Jesus will God bring with him." Let Roman Catholics then keep "*these traditions*" in mind, and, above all, "*the tradition*" in the second Epistle to the Thessalonians, *that the Lord Jesus "will consume" the Pope "with the spirit of his mouth, and destroy him with the brightness of his coming."*

We have seen that both St. John and St. Paul connect the coming of Christ and the first resurrection with the destruction of the Papacy. In this they follow the example of the prophet Daniel. For when Daniel has told us that the Pope "*shall be broken without hand ;*" that "*he shall come to his end, and none shall help him ;*" he adds, "*At that time shall Michael stand up, the great prince which standeth for the children of thy people.* (xii. 1.) This is either Christ Himself or the Archangel Michael. Whichever interpretation we may prefer, the result is the same ; in other words, the coming of Christ is referred to. For St. Paul has expressly declared that "*the Lord shall descend from heaven with a shout, with the voice of the Archangel and with the trump of God.*" The Apostle adds, "*and the dead in Christ shall rise first :*" the Prophet adds, "*And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.*" It would seem from these words, that some of the Enemies of God and the Persecutors of his people will be raised "*to shame and everlasting contempt*" at the coming of

Christ to judge the Papacy. For the question was asked in the hearing of Daniel, "*How long shall it be to the end of these wonders?*" And the prophet "*heard the man clothed in linen, which was upon the waters of the river, when he held up his right-hand and his left-hand unto heaven*"—the prophet heard him as he "*sware by Him that liveth for ever, that it shall be for a time, times and a half; and when He shall have accomplished to scatter the power of the holy people (the Jews) all these things shall be finished.*" The resurrection spoken of is included in the words "*all these things,*" and synchronizes with the restoration of the Jews to the favour of God, and the termination of the *thousand three hundred and five and thirty days*. At the end of these days Daniel should "*stand in his lot.*" At the end of these days "*many of them that sleep in the dust of the earth should awake, some to everlasting life, and some to shame and everlasting contempt.*" Oh! what a day will that be! On one side will be "*the glorious company of martyrs,*" who have laid down their lives sooner than "*worship*" the Pope and the Council of Trent and "*receive the mark*" ROMAN + "*in their right hand or on their foreheads.*"—And amongst them, we doubt not, will be thousands of the Waldenses and Albigenses—and Cranmer—and Latimer—and Ridley—and Hooper—and others, "*whose names are in the book of life,*" who will "*appear with Christ in glory.*" On the other side will be Popes, and Cardinals, and Inquisitors, and Friars, covered with "*shame and everlasting contempt.*" It will be then

seen who were the HERETICS and who were the true members of the true CATHOLIC CHURCH.

A third period is mentioned by Daniel, consisting of 1290 prophetic days or 1290 years. "*From the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.*" (chap. xii. 11.) We believe the commencement of this period to be the year 727, when the Pope was "*the Eighth*" Head of Rome. Another "*daily sacrifice*" was then brought in, the "*daily sacrifice*" of the Mass. And the "*Abomination that maketh desolate*" was then set up. In the ninth chapter, Daniel foretels that Jerusalem shall be made "*desolate with the overspreading of abominations,*" literally, "*with abominable armies,*" or "*with abominable wings,*" referring to the eagles of the Roman standards. In the twenty-fourth chapter of St. Matthew, our Saviour refers his disciples to this passage ; "*When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand) then let them which be in Judea flee into the mountains.*" When the Pope became "*the Eighth*" Head of Rome, another "*Abomination of Desolation*" was set up. *The abomination was still Roman.* Image-worship was again set up ; and idolatry was again accompanied with tyranny. The *abomination*, which was set up by Gregory II., was an *abomination that maketh desolate.*

This period of 1290 years terminates, A. D. 2017.

Forty-three prophetical months will then have elapsed since Gregory II. was "*the Eighth*" Head of Rome, and a little more than "*forty-two*" prophetical "*months*" since Stephen III. plucked up the first horn by the roots. It is not improbable that in the year 2017 Rome will be swallowed up by an earthquake. She will then have existed 1290 years, from the year 727, when *the Beast was the Eighth*; and 1262 years from the year 755, when the exarchate of Ravenna was plucked up by the roots.

It appears from Scripture that Rome will be destroyed by some mighty convulsion, and swept from the face of the earth. "*And a mighty Angel took up a stone like a great mill-stone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. And the voice of harpers, and musicians, and of pipers and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a mill-stone shall be heard no more at all in thee; and the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee; for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. And in her was found the blood of prophets and of saints, and of all that were slain upon the earth.*" (Chap. xviii. 21—24.) Rome is not only to be "*utterly burned with fire,*" but to be "*thrown down with violence, and to be found no more at all.*" She will be destroyed, because "*her land is full of*

graven images, and she is mad upon her idols," (Jer. l. 38,) as was the case with ancient Babylon. She will be destroyed, because "*by her sorceries,*" her political arts, her counterfeit miracles, her tricks, jugglings, and manœuvres of every kind, have "*all nations been deceived.*" She will be destroyed, because "*her merchants have been the great men of the earth, who have waxed rich through the abundance of her delicacies. The merchants of the earth shall weep and mourn over her ; for no man buyeth their merchandise any more : the merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood and of brass, and iron and marble, and cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and SOULS OF MEN.*" We will give a specimen of the wares of the Church of Rome as given by Bishop Bale : ' Her mitred merchants, her shorn soldiers, her massmongers, her soulsellers and her martbrokers, waxed very rich through the sale of her oil, cream, salt, water, bread, orders, hallowings, houselings, ashes, palm, wax, frankincense, beads, crosses, candlesticks, copes, bells, organs, images, relics,—dry wafer-cakes, wools, ladies, skulls, bones, chips, old rags, shoes, boots, spurs, hats, breeches, hoods, night-caps,—matins, horns, masses,—housell sippings, bottom blessings,—chalices, pontifical rings, paxes, cruets,—pearls, chysibilles, silk ornaments for

their idols, fair white rockets of raynes or fine linen cloth, costly grey amices of calaber and cats' tails,—fresh purple gowns when they walk for their pleasure, red scarlet frocks, when they preach lies in the pulpit, —maundy dishes, offering platters, relic-chests, god-boxes, drinking horns, sipping cups for the hiccough, tables whereupon are charmed their chalices and vestments, standiches, combs, musk balls, pomaunder pots, dust boxes, cruses of jasper, jacinct and fine beryl, alabaster boxes for anointing kings, confirming children, ministering orders, pardon-masers or drinking dishes, as St. Benet's bole, St. Edmond's bole, St. Giles' bole, St. Blithe's bole, and Westminster bole, holy-water,—kettles, lamps, desks, bosses, spices for burying of bishops, damask waters, bawmes, musks, pomaunder and civet confections, ointments for roods, incense for idols, blessings of palms, candles, ashes, and dead men's graves with *requiescat in pace*. They have gotten unto them palaces and princely houses, fat pastors and parks, meadows and warrens, rivers and ponds, villages and towns, cities and whole provinces—*besides other men's wives, daughters, maid-servants and children, whom they have abominably corrupted*. What profits they have drawn unto them also by the sale of great bishopricks, prelacies, promotions, benefices, *tot quoties*, pardons, pilgrimages, confessions and purgatory; besides the yearly rents of cathedral churches, abbeys, colleges, and convents.' The kings of the earth are represented by St. John as "*bewailing Rome and lamenting for her, when they see the smoke of her burning*." They "*stand afar off*

for fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour thy judgment is come." Their lamentation is thus expressed by bishop Bale: 'Alas, alas, that great city, that beautiful Babylon, that blessed holy mother the church, which sometime had so many Popes' pardons, so many bishops' blessings, so many holy stations, so many clean remissions *a pœna et culpa*, so many good ghostly fathers, so many religious orders, so much holy water for spirits, and St. John's gospel with the five wounds and the length of our Lord for drowning—is now decayed for ever! Alas! alas! who shall pray for us now? Who shall sing dirges and tren-toles? Who shall spoil us of our sins? Who shall give us ashes and palms? Who shall bless us with a spade, and sing us out of purgatory when we are dead? If we lack these things, we are like to want heaven.'

They "*stand afar off, for the fear of her torment, weeping and wailing, and saying, Alas! alas! that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones and pearls! for in one hour so great riches is come to nought.*" Not only do "*the kings of the earth, and the merchants of the earth weep and wail for the burning*" of Rome, but "*the sailors, who trade in the*" Mediterranean "*sea. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, and cried, when they saw the smoke of her burning, saying, What is like unto this great city? And they cast dust upon their heads, and cried, weeping and wailing, saying, Alas! alas!*"

that great city, wherein were made rich all that had ships in the sea by reason of her costliness ! for in one hour is she made desolate." The destruction of Rome will be a matter of rejoicing to God's holy apostles and prophets, whom she has for so many centuries blasphemed. "*Rejoice over her, thou heaven, and ye holy Apostles and Prophets ; for God hath avenged you on her !*" (Chap. xviii.) Another cause of the destruction of Rome is her persecution of God's people. It was said of ancient Babylon, "*As Babylon hath caused the slain of Israel to fall : so at Babylon shall fall the slain of all the earth.*" (Jer. li. 49.) And the same is said of Rome, the modern Babylon. "*Power has been given*" to the Papacy "*to make war with the saints and to overcome them.*" The Romish Church has been "*drunken with the blood of the saints and with the blood of the martyrs of Jesus.*" And if we look first at Rome Pagan, and then at Rome Papal, we must confess that the language of St. John is scarcely hyperbolic ; "*In her,*" i. e. Rome "*was found the blood of prophets, and of saints, and of ALL THAT WERE SLAIN UPON THE EARTH.*" (verse 24.)

The conflagration of Rome will resemble that of Sodom and Gomorrah, upon which "the LORD rained brimstone and fire from the LORD out of heaven :— and lo ! the smoke of the country went up as the smoke of a furnace." Rome "*shall be utterly burned with fire ; for STRONG IS THE LORD GOD WHO JUDGETH HER.*" We entreat Roman Catholics by "*the smoke of her burning*" that they would "*come*

out of her," lest being "*partakers of her sins,*" they partake also of "*her plagues.*"

But we now turn to a more pleasing subject. The Papacy being destroyed, the Millennium will commence. The will of God will then "*be done on earth, even as it is done in heaven.*" "*The earth shall then bring forth her increase, and God even our own God, shall give us his blessing.*" (Psalm lxvii. 6.) "*The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together, and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall lay his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.*" (Isaiah xi. 6—9.) "*They shall build houses and inhabit them; and they shall plant vineyards and eat the fruit of them. They shall not build and another inhabit; they shall not plant and another eat; for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands.*" (lxv. 21, 22.) "*The mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of his ways, and we will*

walk in his paths ; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And He shall judge among the nations, and shall rebuke many people ; and they shall beat their swords into plough-shares and their spears into pruning-hooks ; nation shall not lift up sword against nation, neither shall they learn war any more." (ii. 2—4.)

This blessed state shall continue through a period of *a thousand years*. We are inclined to believe that these are *prophetical years, in which a day stands for a year*. Otherwise the period of the Pope's reign is longer than the period of Christ's reign upon earth. For the Pope reigns 1260 years. Can we suppose that forty and two months are a longer period than a thousand years? We think the supposition inadmissible. A prophetical year is equivalent to 360 years : consequently, if the millennium consists of prophetical years, it will extend through a period of 360,000 years. The whole duration of our earth, from the creation of man to the termination of the millennium, will thus be *one grand leap-year*, being a period of 366,000 years, or 366 days, each day being a thousand years.

When the thousand years are expired, *Satan shall be loosed out of his prison*. This shall be followed by *the battle of Gog and Magog*, after which, *the devil shall be cast into the lake of fire and brimstone, where the Beast and false prophet are, and shall be tormented day and night for ever and ever*. To this shall succeed the last and general resurrection. *The first heaven and the first earth* will then have passed away,

and there shall be no more sea. He which testifieth of these things saith, Surely, I come quickly. Amen. Even so. Come, Lord Jesus.

A TABLE OF REMARKABLE YEARS, IN WHICH THE PROPHECIES OF DANIEL AND ST. JOHN HAVE BEEN, OR WILL BE, FULFILLED.

A. D.

533 In this year the Pope was declared "*Head of all the Churches*," by an edict of the Emperor Justinian. Though this cannot be the commencement of the 1260 years of St. John, because "*the Beast*" was not "*the Eighth*," yet it is, perhaps, the commencement of the "*time, times and a half*," or 1260 years of Daniel. We believe that the two periods coincide. But as there were several epochs when the Popes gained fresh power, so there may be expected to be as many epochs at 1260 years distance, when the Popes shall have corresponding falls.

606 In this year the Pope proclaimed himself ANTICHRIST, by receiving the title of "*UNIVERSAL BISHOP*" from the murderous usurper Phocas. By this title and that of "*Head of all the Churches*," the Pope proclaimed himself the little horn of Daniel, which had "*eyes like the eyes of a man, and a look more stout than his fellows*."

666 The number of this year is the number of

A. D.

the Beast, and is contained in the word *Λατρινος*. The number 1335 is contained in the name $\times$ *Επισκοπος*. The whole name of the Beast therefore, appears to be $\times$ *Λατρινος Επισκοπος*, and the whole number 2001. We believe that in the year 2001, the one thousand three hundred and five and thirty days of Daniel terminate.

727 In this year the Duke of Rome was slain, and the Pope became "*the Eighth*" head. "*The Beast*" is now "*the Eighth*," and the 1260 years, or "forty and two months" of St. John commence.

741 The mean year between the year 727 and the year 755.

755 In this year the Pope "*plucks up*" the first horn, the exarchate of Ravenna, "*by the roots*."

774 In this year he "*plucks up*" the second horn, the state of Lombardy, "*by the roots*."

817 In this year the third horn, the Senate of Rome, and the other two horns, which had been "*plucked up*" by the Pope, were secured to him by the confirmation of the Emperor Lewis the pious. By this we see that the Pope is the little horn of Daniel.

1789 The first Angel pours out his vial upon France. The French Revolution.

1793 This year is 1260 years from the Edict of the Emperor Justinian. King and Queen of France guillotined.

250 A TABLE OF REMARKABLE YEARS.

A. D.

1798 The fifth Angel pours out his vial upon the seat of the Beast. Invasion of Rome.

1820 The sixth Angel pours out his vial upon the great river Euphrates.

1866 This year is 1260 years from the year 606, and may be expected to be a fatal year to the Papacy.

1879 A fatal year to the Papacy.

1897 A fatal year to the Papacy.

1978 A fatal year to the Papacy.

 The above years contain the fatal figures 1—7—8—9.

1987 In this year the 1260 years (from the year 727, when "*the Beast*" was "*the Eighth*") terminate. The seventh Angel pours out his vial. Downfall of the Pope. The Pope destroys the Scriptures. The Jews cross the Euphrates and return to their own land. The ten horns rebel against the Pope, and there is a general revolution throughout all Europe. The plains of Italy deluged with blood. The mystery of God is finished; the words of God are fulfilled; the times of the Gentiles are fulfilled also. The Church of Rome is cast off as an apostate church, and the Jewish Church is grafted in.

1990-1 Resurrection and Ascension of the Witnesses. The Scriptures are raised and exalted to the highest possible dignity. End of the Second, or Popish, Woe. "*The Second Woe*

A. D.

is past, and behold, the Third Woe cometh quickly."

1991 The seventh Angel begins to sound. The Jews most zealous missionaries. Universal publication of the Gospel. The conversion of the Jews, "*as life from the dead,*" to the whole world. "*The kingdoms of this world become,*" one after another, "*the kingdoms of our Lord and of his Christ.*" The POPE a confirmed INFIDEL. Commencement of the THIRD woe, or the woe of INFIDELITY. THE BATTLE OF ARMAGEDDON.

2000 The final struggle between the kingdom of Christ and the kingdom of Satan. The Siege of Jerusalem. The armies of Antichrist gathered against Jerusalem to battle. A time of trouble, such as never was since there was a nation, even to that same time.

2001 The termination of Daniel's period of 1335 years. This year is also 1260 years distant from the year 741; the mean year between the year 727, when "the Beast" was "the Eighth," and the year 755, when "the little horn plucked up by the roots" the first of the three horns, which constitute the Papal dominions, viz. the Exarchate of Ravenna.

The coming of Christ. The Pope "consumed with the spirit of his mouth, and destroyed by the brightness of his coming." The first resurrection. The twelve Apostles

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“sit upon twelve thrones judging the twelve tribes of Israel.” Daniel “stands in his lot at the end of the days.” “Many of those who have slept in the dust of the earth awake, some to everlasting life, and some to shame and everlasting contempt.” The Pope “cast alive into a lake of fire burning with brimstone.” Commencement of the Millennium.

2015 This year is 1260 years from the year 755, when the Pope “plucked up” the first horn.

2017 Termination of Daniel’s period of 1290 years. The temple of Jerusalem rebuilt.

One other period is mentioned by Daniel, a period of 2300 days, at the termination of which “*the sanctuary shall be cleansed.*” (Dan. viii. 14.) Now it is remarkable that the “*He-goat,*” or Alexander, invaded Asia in the year B. C. 334, and if, with Bishop Newton, we date the commencement of the 2300 years from this invasion of Alexander, they will bring us down to the year 1966. But if, with Jerome, we read 2200 days or years, we are brought down to the year 1866, which, as we have observed, is a fatal year to the Papacy. In the year 1866 “*the sanctuary will be cleansed.*” Jerusalem will be freed from Mahomedan dominion, and it will be manifest to all that the sixth Angel is pouring out his vial upon the mystical Euphrates, “*that the way of the Kings of the East may be prepared.*” Instead of 2300 days, the Septuagint read 2400 days or years. Now in the

year B. C. 536, Cyrus became King of Media and Persia, and was *the Ram with two horns*. In this year the Jews began to return ; and in the following year they laid the foundations of the temple, in the second month *Tjar*, which corresponds with the latter end of April and the beginning of May. The close of this year (after the Jewish reckoning) corresponds with the beginning of the year B. C. 534 ; and if we assume this as the commencement of the 2400 years, we are brought down, as before, to the year A. D. 1866.

The year 1866 is a remarkable year. It is 1260 years from the year 606, when the Pope was—*de facto* as well as *de jure*, as Roman Catholics would say—*Universal Bishop*. It is 1260 years from the year 606 when the religion of Mahomet arose. It is 2200 years from the year B. C. 334, when the “He-goat” invaded Asia. It is 2400 years from the year B. C. 534, when the Jews had laid the foundations of the temple, after their return from Babylon.

We agree with Mr. Faber, that the year 1866 is a remarkable year and will be fatal both to Popery and to Mahomedanism. At the same time we maintain that the “*forty and two months*” of St. John, cannot commence before the year 727, because “*the Beast*” was not “*the Eighth*” till then. Consequently they cannot terminate before the year 1987.

It is, however, remarkable, that whilst Mr. Faber makes the year 1896 a fatal year, because it is 1290 years from the year 606, we have put down the following year, viz. 1897, as a fatal year, because it contains the fatal figures 1—7—8—9.

CHAPTER XXV.

THE POPE'S BLASPHEMIES. THE POPE OPENS HIS MOUTH IN
BLASPHEMY AGAINST GOD TO BLASPHEME HIS NAME.

"AND HE OPENED HIS MOUTH IN BLASPHEMY
AGAINST GOD TO BLASPHEME HIS NAME."—Verse 6.

THE Pope's blasphemies are threefold. He blasphemeth *God's name*. He blasphemeth *God's tabernacle*. He blasphemeth *those that dwell in heaven*. In this chapter we shall shew that the Pope opens his mouth in blasphemy *against God to blaspheme His name*.

I. First, the Pope blasphemeth God the Father by usurping the name *Pope*, which signifies *Universal Father*. But the Church has only *one Universal Father*, namely, the Father of our Lord Jesus Christ. Wherefore St. Paul says, "*For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named.*" (Eph. iii. 14, 15.) Our Saviour has expressly commanded us to call no man *Pope* or *Universal Father*, to whom we must pay unqualified obedience: "*Call no man your Father upon the earth; for one is your*

Father which is in heaven." (Matt. xxiii. 9.) Those who will follow the Pope thereby endanger their salvation. How much safer would it be "*to be followers of God as dear children*" in this world, that so in the world to come we may behold the Lamb standing on Mount Sion, and mingle in company with "*the hundred forty and four thousand, who have his Father's name written in their foreheads.*" (Rev. xiv. 1.)

II. Secondly, the Pope blasphemes God the Son by making himself *Head of the Universal Church*. Nevertheless, what saith the Scripture? God "*hath put all things under His feet, and gave Him (Christ) to be the Head over all things to the Church.*" (Eph. i. 22.) "*And He (Christ) is the head of the body, the Church, who is the beginning, the first-born from the dead, that in all things He might have the pre-eminence.*" (Col. i. 18.)

The Pope, however, identifies himself with Christ. Every one has heard of the famous Bull *Unam Sanctam*. In this it was asserted that '*of the Holy Catholic Church there is one body and one Head (observe, not two Heads, which would be monstrous!) namely, Christ and Christ's vicar, St. Peter and the successor of St. Peter.*' So that Christ and the Pope are one! No wonder that it is absolutely essential to the salvation of every human being, that he be subject to the Roman pontiff! But we put the question to every Roman Catholic, Is it not blasphemy that the Son of God and the Pope should be one?

The remark of Luther upon this point is well deserving of attention. 'All other heretics, though they pretend to the truth, yet never pretend to the very name of Christ; this is left for Antichrist alone to do! Hence Christ, (Matt. xxiv.) not considering it sufficient to have foretold that those characters should come in his name, adds, in explication of his meaning, "*I am Christ.*" As if he had said, they shall pretend to my very name, which is Christ, and assume it, saying that they are I myself:—" *I am Christ.*" Nay, now they have proceeded even to this enormous profanity; they have made the Pope and Christ one! impiously prating, that of Christ and the Pope are made that one man; and that Christ cannot be separated from the Pope! O most maddened blasphemy! O blasphemy of blasphemies! That profane, wicked, and bawdy wretch, that usurer, that sacrilegious plunderer, that all-cruel tyrant, is joined with God—Christ, and made one with Him! O come, Christ Jesus our Lord, and put an end to these horrors of horrors! Amen.'

That the Pope should make himself one with Christ is indeed *an enormous profanity, a maddened blasphemy, a blasphemy of blasphemies*. The Pope is not only one with Christ, inasmuch as Christ and the Pope are but one Head of the Universal Church, but he takes to himself the other titles peculiar to Christ. In the Canon law he is frequently called *Spousus Ecclesiæ*—'The Spouse of the Church,' which Bellarmine explains by saying: *etiam Christo secluso*, 'even putting Christ out of the question.' In

the Council of Lateran, Leo X. was called '*The Lion of the tribe of Judah*'—'*The root of David*'—'*The Saviour of Sion*.' The Pope is called by Bellarmine '*The Chief Corner-Stone*.'

The Pope is also '*Universal Bishop*.' When this title was assumed by the Patriarch of Constantinople, Pope Gregory I. inveighed against it as a *proud, profane, antichristian* title. The language of Gregory should be borne in mind by every Roman Catholic. '*Whoever adopts or affects the title of Universal Bishop, has the pride and character of Antichrist, and is, in some manner, his forerunner*.' It was not, however the *name* of *Universal Bishop*, nor the *powers* which seemed to be involved in it which alarmed Gregory, but the consideration, that if this name were conceded to *the Patriarch of Constantinople*, all honour would be taken from *the Bishop of Rome*. We will give an extract from the letter of Gregory to the Emperor Maurice on this subject.

'Every one that has read the Gospel knows that, even by the words of our Lord, the care of the whole church is committed to St. Peter the Apostle, the prince of all the Apostles. For to him it is said, "*Peter, lovest thou me?—Feed my sheep*."

'The care and the principality of the whole Church is committed to him, and yet he is not called *Universal Apostle*, though this holy man, John, my fellow-priest, labours to be called *Universal Bishop*. I am compelled to cry out, *O the corruption of times and manners!* Behold, the barbarians are become lords of all Europe: cities are destroyed, castles are beaten

down, provinces are depopulated ; there is no husbandman to till the ground : idolaters rage and domineer over Christians, and yet Priests, who ought to be weeping on the pavement in sackcloth and ashes, *covet names of vanity, and glory in new and profane titles.*

‘ Do I, most religious Sovereign, in this plead my own cause ? Do I vindicate a wrong done unto myself, and not maintain the cause of Almighty God and of the Church Universal ? Who is he that presumes to usurp this new name, against both the law of the Gospel and of the Canons ? I would to God there might be one called Universal, without doing injustice to others. We know that many Priests of the Church of Constantinople have been not only heretics, but even the chief leaders of them. Out of that school proceeded Nestorius, who thinking it impossible that God should be made man, believed that Jesus Christ, the Mediator between God and man, was two persons, and went as far in infidelity as the Jews themselves. Thence came Macedonius, who denied the Holy Ghost, consubstantial to the Father and the Son, to be God. *If then every one in that Church assumes the name by which he makes himself the head of all good men, the Catholic Church, which God forbid should ever be the case, must needs be overthrown, when he falls, who is called Universal. But far from Christians be this blasphemous name, by which all honour is taken from all other Priests, while it is foolishly arrogated by one. It was offered to the Bishop of Rome by the reverend Council of*

Chalcedon in honour of St. Peter, Prince of the Apostles ; but none of them either assumed or consented to use it, lest, while this privilege should be given to one, all others should be deprived of that honour which is due unto them. Why should we refuse this title when it was offered, and another assume it without any offer at all? This man (John) contemning obedience to the canons should be humbled by the commands of our most pious sovereign. He should be chastened who does an injury to the Holy Catholic Church—whose heart is puffed up—who seeks to please himself *by a name of singularity, by which he would elevate himself above the emperor.* We are all scandalized at this. Let the author of this scandal reform himself, and all differences in the church will cease.”

Let every Roman Catholic weigh seriously this letter of a Pope. The title of *Universal Bishop* is called by a Pope, ‘*new, profane, presuming, contrary to the Gospel and the Canons, unjust, blasphemous, foolish, arrogant, injurious to the Holy Catholic Church, scandalous.*’

When Cynacus, John’s successor, adopted the same pompous title, the Pope made use of the following remarkable words, which we have already quoted : ‘*Whoever adopts or affects the title of Universal Bishop, has the pride and character of ANTICHRIST, and is, in some manner, his forerunner.*’ We quite agree with Gregory in condemning this Antichristian title of *Universal Bishop*. We agree with him that it is a new and profane title ; that it is contrary to the

Gospel and the Canons ; that it is unjust, blasphemous, foolish, injurious, scandalous. There is no necessity for *us* to prove that the Pope is Antichrist, or at least his forerunner *Gregory I. has proved it for us.*

It is remarkable that whilst Gregory I. inveighed so strongly against the Patriarch John for claiming the title of *Universal Bishop*, he was himself exercising that usurped right, being employed at that very time in revising the cause of a Presbyter, who had appealed against a sentence of the Bishop of Constantinople. This makes it apparent that Gregory was willing to forego the title of *Universal Bishop*, provided none but himself were allowed to exercise the powers which it seemed to imply. And, after all, what great difference is there between the title of *Universal Bishop* and the title of *Head of all the Churches*, which latter was the title of Gregory, and had been the title of the Bishops of Rome ever since the year 533, when it was conferred upon them by an edict of the Emperor Justinian ? In the letter to the Emperor Maurice, in which Gregory complains of the Patriarch of Constantinople, he identifies himself with St. Peter, and declares that *the care of the whole church* has been committed to St. Peter the Apostle, the Prince of the Apostles ; yea, not only the care, but *the principality also*. The flimsy pretence for this is the saying of Christ, “ *Peter, lovest thou me ? — Feed my sheep.* ” The question “ *Lovest thou me ?* ” was put to Peter to give him an opportunity of confessing his attachment to his Master. It was thrice

repeated, that, as Peter had *thrice denied* Christ, he might *thrice confess* him. In token of his love to Christ, Peter was to *feed Christ's sheep*. *And the same duty is required of every Christian minister.* The Pope may interpret this passage as he pleases. Hear how modestly St. Peter speaks of himself, and how far he is from claiming that supremacy which has been palmed upon him. In his first Epistle he thus writes: "*The elders which are among you I exhort, who am also a fellow-elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed. Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind: neither as being lord over God's heritage, but being ensamples to the flock. And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.*" Observe, St. Peter says nothing about *supremacy* or *primacy*. He simply calls himself *an elder* or rather, a *fellow-elder*. Not a hint is dropped of his being the prince of the Apostles, and having the care and principality of the church committed to him. As Christ had commanded him to *feed his sheep*; so St. Peter exhorts the elders to *feed the flock of God*. His advice is similar to that of St. Paul to the elders of the church at Ephesus: "*Take heed therefore unto yourselves and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.*" (Acts xx. 28.)

We have seen how Gregory I. inveighed against

the title of *Universal Bishop*. Let us now mark the sequel. The Emperor Maurice, on whom the flatteries of Gregory made no impression, died soon after. He was dethroned by one of his centurions, who first murdered him and then usurped his crown. The name of this monster of cruelty was Phocas—one of the vilest of the human race. He caused five of the emperor's children to be put to death before the eyes of their father—he then murdered the emperor—after this, he murdered a brother and another son of Maurice, and all the patricians who espoused the cause of the unhappy monarch—and lastly, the empress Constantine and her three daughters; having allured them, by promises of safety, from one of the churches of the city, in which they had taken refuge. It is a fact, though it seems almost incredible, that Gregory sent a Nuncio to *congratulate* the murderous usurper on his accession, and scrupled not to use the following language. ‘*Let the heavens rejoice, and let the earth be glad; and for your illustrious deeds, let the people of every realm, hitherto so vehemently afflicted, now be filled with gladness. May the necks of your enemies be subdued to the yoke of your supreme rule.*’ The censure passed upon the Pope by Gibbon is just: ‘As a subject and a Christian, it was the duty of Gregory to acquiesce in the established government, but the joyful applause with which he salutes the fortune of the assassin, has sullied with indelible disgrace the character of the saint.’ And what was the object of Gregory in all this? that he might by means of the influence of the emperor de-

feat the attempt of the Patriarch of Constantinople to assume the title of *Universal Bishop*. This he plainly told to Leontia, the new empress, representing to her what blessings they might expect from St. Peter in heaven, provided they obliged the Patriarch to relinquish the title *which the Pope considered derogatory to the honour, dignity, and interests of his See*. In this object he succeeded, for Phocas enacted a law, by which he prohibited the Bishop of Constantinople from styling himself *Œcumenical*, or *General Patriarch*, declaring that this title belonged to none but *the Bishop of ancient Rome*. It is true that Gregory did not himself assume the appellation of *Universal Bishop*, which would have been too gross a violation of all decency to have been borne after the anathemas which he had pronounced upon him who should use this *blasphemous* title. Yet Boniface III. who succeeded Labrienus, an avaricious, oppressive tyrant, the immediate successor of Gregory, did not hesitate to assume it; and the grant of this to Boniface by Phocas in the year 606 may be said to have confirmed the ecclesiastical power of the Papal See. Thus was the primacy of the Roman Pontiff first established by a murderer. The title of *Universal Bishop*, which is the title of Christ, who is the *Great Shepherd*, was first conferred on the Pope by a murderer and usurper! What dreadful blasphemy is here! Look at the horrid vices of some of the Popes,—a BORGIA, for instance,—and see if the argument of Gregory does not hold with respect to the Bishops of Rome with as much force as with reference to the Bishops

of Constantinople ! ‘ *If every one in that church assumes the name by which he makes himself the head of all good men, the catholic church, which God forbid should ever be the case, must needs be overthrown, when he falls, who is called universal.*’ If the Romish Church be indeed the catholic church, and the Pope the Universal Bishop, then how often must the catholic church have been overthrown ! At one period we read of three Popes existing at the same time, cursing and anathematizing each other. Where was the Catholic Church then ; and where was the Universal Bishop ?

Christ, and not St. Peter,—Christ, and not the Pope, is *the Rock* upon which the true church is built ; and therefore the true church cannot fall, being founded upon the Rock of Ages. Christ, and not St. Peter, —Christ, and not the Pope, is *Universal Bishop* and Head of the whole church ; and therefore the true church can never be overthrown, since He can never fall, who alone is Universal Bishop and the Chief Shepherd. And as to the usurpation by the Pope of this title, we can only say that it is a fulfilment of Scripture ; “ *And he opened his mouth in blasphemy against God to blaspheme his Name.*”

III. Thirdly, the Pope opens his mouth in blasphemy against God the Holy Spirit, to blaspheme his Name. This the Pope does by his profane title of VICAR OF CHRIST, which can belong to no finite being, and is, exclusively, the title of the Holy Ghost. “ *The Comforter* ” is to “ *abide* ” with Christ’s people “ *for ever ; even the Spirit of truth, whom the*

world cannot receive, because it seeth Him not, neither knoweth Him ; but they know Him, for He dwelleth with them and in them." This blessed Comforter is sent by the Father *in Christ's name* and testifies of Christ. It is by this blessed Spirit that Christ is with his people to the end of time ; and through Christ they have access *by this one Spirit unto the Father*. (Eph. ii. 18.) As Christ is infallible, so is the Holy Ghost infallible. As Christ is holy, so is the Spirit holy. The Pope therefore blasphemes the Holy Ghost, when he usurps the titles of *Vicar of Christ*, and *His Holiness*, and lays claim to the divine attribute of *Infallibility*. These titles would be blasphemous, were the Bishops of Rome the best of men. How is the blasphemy increased in the case of a BORGIA !

What became of the *Infallible* Church and its *Infallible* Head during the pontificates of the Popes, 'who flourished under favour of Theodora and Marozia ? of those who contended for the chair of St. Peter during the long schism, when their actions were noted by each other ? or of their successors who lived in the broader day-light of the fifteenth century ?' To use the forcible language of a distinguished writer of the present day ;—' So many of the Popes have been so bad, that the boldest and best-armed advocates of your cause, conscious of what Muratori calls the *brutte conseguenze*, have been fain to deduce an argument *from their very crimes*, that the Papacy is of *divine* appointment !—The ship, says Baronius, must have foundered in the storm,

if Christ had not been asleep on board. Never was the *porporato* more unfortunate in a metaphor; for in the age whereof he speaks, his Church was not assailed by any temporal enemies, and as for heretical opinions, there was not even a breath to break the dead and pestilential calm. The danger was wholly from the riotry and furious drunkenness of the crew. And when this Cardinal applied to the Papaacy that promise which was made to the Church of Christ, that the gates of Hell shall not prevail against it; had he no secret whisperings, no inward consciousness that from this quarter it had nothing to apprehend, for Satan is not divided against himself. . . . else how should his kingdom stand? How could the Church of Christ be 'in the ship of St. Peter, when that ship was manned by pirates, or floating at the mercy of the winds upon the Dead Sea, while the crew were carousing with harlots, or engaged in brawls and blood?'—Does not the Pope open his mouth in blasphemy against God to blaspheme His Name?

IV. As the Pope blasphemes each of the Persons in the Blessed Trinity, so likewise he blasphemes the Unity. Those words of St. Paul, "*One Lord, one faith, one baptism,*" have been often quoted by Popes as a proof that there must be one visible church, and that the Romish Church is that one. It is indeed true that there is but one Church. And when God shall have "accomplished the number of his elect and hastened his kingdom," there shall stand "*a great multitude, which no man can number, of all nations, and kindreds, and people, and tongues, before*

the throne and before the Lamb, clothed with white robes and palms in their hands." From this "*great multitude*" shall be heard but *one voice*; for they cry "*with a loud voice, saying, Salvation to our God which sitteth upon the throne and unto the Lamb.*" But are all these *Roman Catholics*? What saith the Scripture? "*And one of the elders answered, saying unto me, Who are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb.*" Thousands and hundreds of thousands of this blessed company will be those who were once extirpated as *Heretics*, as the "*filth of the earth and the offscouring of all things.*" Their names were once cast out as evil: they were degraded, held up to contempt, and clothed with San Benito's or Coats of Infamy. The finger of scorn was pointed at them: the hand of persecution and the arm of power were raised against them. They were exposed to poverty and disgrace, to hunger and thirst; and cold and nakedness, to privations and torture, cruel mockings and scourgings, bonds and imprisonment, to '*crusades, inquisitions, leagues, massacres, conspiracies, assassinations,*' fire, faggot and sword.

All these methods were adopted against them under pretence of maintaining the *Unity* of the Catholic Church. Like the Martyrs of old, "*they were stoned, they were stewn asunder, were tempted, were slain with the sword: they wandered about in sheep-skins and*

goat-skins, being destitute, afflicted, tormented, (of whom the world was not worthy,) they wandered in deserts and mountains, and dens and caves of the earth." But now they have "come out" of this "great tribulation—and God shall wipe away all tears from their eyes."

Christ does indeed pray for unity among his people; "*That they all may be ONE, as thou, Father, art in me and I in thee: that they also may be ONE in us; that the world may believe that thou hast sent me.*" But what sort of unity is it which he prays for? Is it not a unity of spirit, of love, of brotherly affection? Roman Catholics often taunt Protestants with their divisions. But what sort of Unity is that which they would propose? It was once said by Calgacus of the Roman nation, *Ubi solitudinem faciunt, pacem appellant*. In like manner it may be said of Roman Catholics in those countries where they have had the power, *Ubi SOLITUDINEM faciunt, UNITATEM appellant*. We shall have to relate many melancholy instances in which Romish Unity has been effected by the *extermination* of Heretics, falsely so called. How different is *Romish* from *Scriptural* Unity! The Mock-Unity of the Romish Church is as different from that inculcated by St. Paul, as darkness is contrary to light. "*I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation, wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love, endeavouring to keep the Unity of the Spirit in the BOND OF PEACE.*" (Eph. iv. 1, 2, 3.) We can

only say with respect to the Unity of the Romish Church, which has been purchased with the blood of millions of Protestants, '*From such Unity as this, Good Lord, deliver us !*'

Since our Saviour has proposed the Unity which exists between Himself and His Father, as the model of Christian Unity, the Papacy by its unnatural, unsocial, unchristian Unity "*opens its mouth in blasphemy against God to blaspheme His Name.*"

V. Fifthly, the Pope "*opens his mouth in blasphemy against God to blaspheme His Name,*" by changing the laws of God, and making laws quite contrary to them. Thus the Pope has changed the Sacrament of the Eucharist into *the Sacrifice of the Mass*. He has added *five new Sacraments* to the institution of Christ. This circumstance alone proves him Antichrist. For one of the characters of Antichrist, given by Jerome is,—*Mutabit et augere tentabit Sacramenta Ecclesiæ*—'*He shall change and try to increase the Sacraments of the Church.*'

The Pope declares that there are *seven* Sacraments, but can give no authority for that number. The reasons assigned at the Council of Trent, are no reasons at all. It was said that there are *seven* natural things by which life is gained and preserved, which we have enumerated in our thirteenth chapter. It was observed that there are *seven* virtues—*seven* capital vices—*seven* defects which came from original sin—*seven* regions in Egypt—*seven* planets—that God created the world in six days, and then rested on the *seventh*—that the number *seven* is a famous number.

The number *seven* is a famous number. But does this prove that there are *seven Sacraments*? What have the *seven ways of preserving life*, the *seven virtues*, the *seven vices*, the *seven defects*, the *seven regions in Egypt*, the *seven planets*, to do with the *seven Sacraments*?

The Fathers at Tr  nt might as well have observed that there were clean beasts in the ark by *sevens*; that Jacob served for Rachel *seven years*, and then another *seven years*; that Pharaoh dreamed of *seven* well-favoured and *seven* ill-favoured kine, of *seven* full ears and *seven* thin ears; that the priest of Midian had *seven daughters*; that Balaam said to Balak, Build me here *seven altars*, and prepare *seven oxen* and *seven rams*; that *seven priests* carried before the ark *seven trumpets* of rams' horns, and compassed the city *seven times*; that the Levites offered *seven bullocks* and *seven rams*, when they brought up the ark out of the house of Obed-edom; that Eliphaz and his two friends offered *seven bullocks* and *seven rams*; that Samson was bound with *seven green withs*; that his *seven locks* were woven with the web; that the ark was with the Philistines *seven months*; that the breadth of the door which Ezekiel saw was *seven cubits*; that Job had *seven sons*, and that Anna lived with her husband *seven years* from her virginity. They might have argued that the Nile has *seven mouths*; Thebes *seven gates*; Greece *seven wise men*; the world *seven wonders*; light *seven colours*; music *seven notes*. This would have been as much to the purpose as the *seven regions in Egypt* and the *seven*

planets. Since the world has had *seven wonders*, they might have inferred that the Pope was "*the Eighth.*" Had the Fathers turned to the Book of Revelation, they would have read of *seven churches*, a book with *seven seals*, *seven angels* with *seven trumpets*, *seven angels* with *seven vials*, a red dragon with *seven heads*, and a beast like a leopard with *seven heads*. From the interpretation given of these *seven heads*, they might have learned that Rome was meant, since Rome is situated on *seven hills*, and has had *seven Forms of Government*, the Papal being "*the Eighth.*" The Fathers at Trent might thus have caught a glimpse of the truth, that as Rome is seated on *seven hills*, so the Romish Church, whose name is "*Mystery,*" must also be seated on *seven "Mysteries,"* or *Sacraments*.

The notion of *seven sacraments* is so utterly void of all foundation, that the Romanists in their authorized catechisms, when asked concerning "confirmation" and "extreme unction," "*When did Christ institute them?*" are forced to answer, "The time is *uncertain (!)* but divines, *most probably (!)* hold at Christ's supper, or between his resurrection and ascension." Thus a matter which is confessed to be of great uncertainty is put forth by the Pope as a term of communion to be received unhesitatingly as part of that faith without which no man can be saved! So again, when asked for the *visible* sign of "matrimony," they answer, "the mutual consent of the parties," and for the *visible* sign of "penance," they answer "the confession and faith of the penitent."

(See Abridgement of Christian Doctrine, by Bishop Doyle of Kildare).

And then, as to the Doctrine of the Real Presence, there is no vestige of this opinion till more than 800 years after Christ. The first person who broached it was a French abbot of the name of Radbert ; and he was answered immediately by a monk of the same place. It was not acknowledged by any public council till 400 years after, i. e. till more than 1200 years after Christ. In the year 1215, Pope Innocent III. opened the fourth council of Lateran in person, in his double capacity of Prince and Bishop.—“Armed with the two swords, he seemed to have acted like his predecessors in the three preceding councils, with a consciousness of authority, which could brook no superior. In the plenitude of such assumed power, Innocent addressed both Princes and Prelates on the ground already assigned for their assembling, and then presented them with Canons to the number of seventy, which he had previously drawn up ; at the same time desiring *that no debate should be held respecting them, but that the silence of the Council should be regarded as a token of their approbation of them.* By these means he not only confirmed and extended the authority of the Popes, and the power of the Clergy, but imposed new Articles of Faith on the Church, among which stand prominently conspicuous, the monstrous and absurd doctrines of *Transubstantiation* and Auricular Confession, the latter of which he ranked among the duties prescribed to Christians by the Divine Laws!”—

(Account of the Eighteen General Councils, by Rev. H. C. O'Donnoghue.)

Now the Church, of which the Pope is Head, has always held it to be a maxim to follow by the faith of the Church as held *et semper, et undique, et ab omnibus*—"at all times, in all places, by all persons." It is surely then a little bare-faced to hold up as an undoubted verity of the Church what no public assembly of the Church had ever held till 1200 years after Christ, and what had not even been broached privately till 800 years after Christ.

On the question of *Half-Communion*, the Church of Rome has come to a decision, by which she contradicts Christ, and the practice of the Primitive Church. In opposition to the acknowledged word of God, she declares, "that although our Redeemer instituted the Sacrament in *two* kinds, and gave it to his Apostles, it must nevertheless be allowed that the *whole and entire* Christ and a true Sacrament is received even under *one* kind only." This error early made its appearance in the Church, but was condemned as soon as it came to light. Thus Pope Gelasius, A. D. 494, when the Church of Rome had not as yet become an apostate Church, in an Epistle to Majoricus and John wrote :—"We have found that some persons receive only a portion of the holy body, and abstain from the sacred blood, who *without doubt ought either to receive the entire sacrament, or to be expelled from it entirely*; because a division of one and the same mystery cannot take place *without gross sacrilege*." The Council of Braga decreed to

the same effect A. D. 675—"We have heard that some give to the people the bread of the Eucharist dipped in wine instead of the full communion . . . which receives no sanction from the Gospel, where He gave to the Apostles His body and blood; for this giving of the bread is mentioned separately, and the giving of the cup is mentioned separately, and therefore all such error and presumption ought to cease." This decree was enforced by sentence of suspension against any person so offending.

We again affirm that the Pope has changed the laws of God, and made laws quite contrary to them. The Creed of Pius IV. commences with the Nicene Creed, after which, thirteen articles are appended. The third general council held at Ephesus, A. D. 431. decreed that it should not be lawful to utter, write, or compose any other faith than that which had been defined by the Nicene Fathers, A. D. 325; and that if any dared to offer any other creed, if ecclesiastics, they should be removed from their office; if laics, they should be anathematized. The Creed of Pius IV. most certainly comes under this anathema.

The commands of the Pope are at variance with the commands of God. The Pope commands image-worship—God forbids it. The Pope commands that prayer be made in an unknown tongue—God forbids it. The Pope takes away the reading of the Scriptures, which God commands. He forbids meat and marriage, which God has left free, and which He would have "*to be received with thanksgiving of them which believe and know the truth.*" (1 Tim. iv. 3.)

VI. Sixthly. The Pope "*opens his mouth in blasphemy against God to blaspheme his name*" by setting himself above Scripture. We need only refer to the declaration in the Canon Law, approved of by Pope Nicholas, and to the articles burned by Luther, in proof of this point. From these it appears that "*the Pope has the power to interpret Scripture and to teach as he pleases; and no person is allowed to interpret in a different way. The Pope does not derive from the Scripture, but the Scripture from the Pope, authority, power, and dignity. The Pope may dispense against an Apostle, and against the Canons of Apostles. He may dispense against the Old Testament, even upon oath. He may dispense against the Gospel by interpretation.*" God and Christ, as Mr. Daubuz has observed, are beholden to the Pope, if the Old and New Testaments are received amongst Christians. The Pope sanctions the decrees of the Council of Trent which place Apocryphal Writings, aye, and tradition also, on a footing with the words of the living God. If this be not *blasphemy*, where shall we find it?

VII. Seventhly. The Pope "*opens his mouth in blasphemy against God to blaspheme his name*" by affecting divine titles. The Canon Law observes, respecting the Pope: "*satis evidenter ostenditur a seculari potestate nec solvi prorsus nec ligari Pontificem, quam constat a pio principe Constantinæ, quem longe superius memoravimus DEUM appellatum, cum nec posse DEUM ab hominibus judicari manifestum sit:*" It is shown with sufficient clearness that the Pontiff can neither be loosed nor bound by secular power,

having been styled God by the pious prince Constantine, since it is manifest that God cannot be judged by men." We may say, in the language of the Canon Law; "*satis evidenter ostenditur quo sensu hoc nomen DEUS adhibitum sit* :—" It is shown with sufficient clearness " in what sense the name God is used. The gloss upon one of the extravagant speakings of Pope John XXII. is as follows: *Credere Dominum Deum nostrum Papam non potuisse statuere, ut statuit, hæreticum censeratur* :—" To believe that our LORD GOD THE POPE had not the power to decree, as he did decree, would be deemed heretical." It appears that the titles of the Pope are—*Dominus Deus noster Papa—Alter Deus in terrâ—Rex Regum, Dominus Dominorum*—" Our LORD GOD THE POPE—Another God in the earth—KING OF KINGS, AND LORD OF LORDS." What shall we say to the following declarations? *Idem est dominium Dei et Papæ. Papæ potestas est major omni potestate creatâ, extenditque se ad celestia, terrestria, et infernalìa. Papa facit, quicquid libet, etiam illicita, et est plus quam Deus.*—" The dominion of God and the POPE is the same. The power of the POPE is greater than all created power, and extends itself to things celestial, terrestrial, and infernal. The POPE doeth whatsoever he listeth (!) even things unlawful (!!) and is more than GOD (!!!)" What a striking comment have we here on the prophecy of Daniel: "*And the king shall do according to his will, (faciet quicquid libet) and he shall exalt himself and magnify himself above every god!*" (Dan. xi. 36.)

For more authorities to the same purpose we refer our readers to Bp. Newton and Mr. Daubuz. The above quotations show in what sense the Pope is called God.

VIII. Eighthly.—The Pope “*opens his mouth in blasphemy against God to blaspheme his name*” by receiving ADORATION as GOD. What shall we say to the Pope’s inauguration, when he sits upon the high altar in St. Peter’s and makes the table of the Lord his footstool, and in that position receives ADORATION? As soon as a Pope is chosen, he is clothed with the pontifical robes, and crowned and placed upon the altar, and the cardinals come and kiss his feet, which ceremony is called ADORATION. They first elect, and then they worship him; as in the medals of Martin V. where two are represented crowning the Pope, and two kneeling before him, with this inscription, *Quem creant adorant*—WHOM THEY CREATE, THEY ADORE. Nor is this ceremony confined to the Pope’s inauguration, but is repeated annually. When we look at the Pope, *sitting* as a Christian bishop in a Christian church with the sacred host, which *is called God* by Roman Catholics, *beneath his feet*, and a crowd of cardinals and priests in the posture of *adoration*, the words of St. Paul rush forcibly upon the mind; “*who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.*” (2 Thess. ii. 4.)

IX. Ninthly.—The Pope “*opens his mouth in blasphemy against God to blaspheme his name*” by issuing his bulls in the name of ‘*Almighty God* and

his blessed Apostles, Peter and Paul.' The common form in which the Papal bulls are worded, is as follows: 'Nulli ergo omnino hominum liceat hanc paginam nostræ voluntatis et mandati infringere, vel ci ausu temerario contraire. Si quis autem hoc attentare præsumpserit, indignationem omnipotentis Dei, ac beatorum Petri et Pauli Apostolorum ejus, se noverit incursurum.' *Let no one then at all be permitted to infringe this expression of our will and mandate, or to go contrary to it in rash daring. But if any presume to attempt this, let him know that he will incur the indignation of Almighty God, and of his blessed Apostles, Peter and Paul.*

This is the tremendous sanction under which the bishop of Rome promulgates his Bulls. The words 'voluntatis et mandati'—'*will and mandate,*' are sometimes thought not strong enough, as in the Bull *Indictionis Concilii Tridentini*. In this Bull we read—'*Nostræ indictionis, annuntiationis, convocationis, statuti, decreti, mandati, præcepti et obsecrationis.*' No less than eight words are here employed to express the Pope's mandate.

Who is this that thus *shews himself as God*, identifying himself with God, and opening his mouth in blasphemy against God to blaspheme His name? Is he not ANTICHRIST? Is he not *the little horn* of Daniel? Is he not *the Man of Sin* of St. Paul? Is he not *the Beast* of St. John?

The Pope is indeed the Beast; for *his speech bewrayeth him*. He has "*a mouth speaking great things,*" yea, speaking "*very great things and blas-*

phemies." And " *he opens his mouth in blasphemy against God to blaspheme His name.*" What horrid impiety, what abominable blasphemy, is there in the following Bull of Pope Martin V! ' *Martin, bishop, servant of the servants of God. At the request of the sacred council, we dismiss it. Moreover, by the authority of Almighty God, and of the blessed Apostles Saint Peter and Saint Paul, and by our own authority, we grant to all the members of the council, plenary absolution of all their sins in their lives, so that every one of them, within two months after the notification of this privilege has come to his knowledge, may enjoy the benefit of the said absolution in form. We also grant them the said privilege in the moment of death; and we extend it to the domestics, as well as to the masters, on condition, that from the day of notification both the one and the other fast every Friday, during a whole year, for the absolution granted them while alive; and another year for their absolution in the moment of death, unless there be some lawful impediments; in which case, they shall do other works of piety. And after the second year, they shall be obliged to fast on Fridays during life, or to do some other acts of piety, on pain of incurring the displeasure of Almighty God, and of the blessed Apostles Saint Peter and Saint Paul.*' It should be borne in mind that the Council, which was dismissed by the above Bull, and whose members received plenary absolution of all their sins during their whole lives, and in the moment of death, on condition of fasting every Friday for two years, and afterwards either continuing the fast or

doing other acts of piety—was no other than the Council of Constance, infamous for the melancholy fate of John Huss, who was burned in violation of the safe conduct granted him by the Emperor Sigismund. The Decree of the 19th Session of the Council, sanctioning this breach of faith, runs thus:— ‘ This present Synod declares that the safe conduct granted to heretics by an emperor, king or any other secular prince, shall not prevent any ecclesiastical judge from PUNISHING such heretics, EVEN if they come to the place of judgment, relying SOLELY on such safeguard, and would not otherwise come hither.’ Jerome of Prague was shortly after led to the stake; but the pretended safe conduct, which the Council sent him was so vaguely worded, that the Fathers could not be charged with a direct violation of faith. ‘ That no violence may be done to you, we give you by these presents a *plenary* safe conduct, *saving nevertheless justice*, as far as it is incumbent on us, and as the orthodox faith requires.’ The Council of Constance is celebrated also for its open contradiction of the primitive church. After considerable discussion, the assembled Fathers on the 14th of June 1415, enacted a decree, forbidding the reception of the communion in both kinds, and ordering the laity to partake of the bread only in the Lord’s Supper. No other reason was assigned for this unscriptural mandate than the regard which the Council had to the doctrine of Transubstantiation; at the same time they owned that, in the primitive church, the sacrament in both kinds was received by the believers.

‘ Thus,’ says Milner, ‘ the triumph of the Roman Church was complete. She dared to own that she contradicted primitive Christianity ; and she dared to enact that those who refused to obey her instructions, though confessedly contrary to those of the Primitive Church, ought to be treated as heretics ! What is this but open, undisguised opposition to the commands of Jesus Christ ? And what other name but that of Antichrist can so well express the corrupt and presumptuous domination of the Romish hierarchy ? ’

Such was the Council of Constance. What then shall we say of Martin V. who not only sanctioned its decrees, but *gave the members a plenary absolution of all their sins, on condition of fasting every Friday ;* and this, be it remembered, by the authority of Almighty God and of the blessed Apostles Peter and Paul ? We can only say, in the language of Scripture : “ *He opened his mouth in blasphemy against God to blaspheme His name.* ”

What shall we say of the following Bull of Pope Clement VI. granting a special indulgence to King John and Queen Joan of France, and to their heirs for ever ? . . . “ Such confessor, regular or secular, as you and they shall choose, may *commute*, for such *vows* as you may have already made, or which by you or your successors may be hereafter made, and also for such *oaths* by you taken, and by you and them to be taken, in all future times, *which you and they cannot profitably keep*—by other works of piety as to him shall seem expedient towards God, and for the peace of your and their souls. Be it therefore utterly

unlawful for any upon earth to annul this our grant, or by any act of temerity to controvert the same. And be it known to every one that presumptuously attempts so to do, that he forthwith incurs the indignation of Almighty God and of his blessed Apostles Peter and Paul.'

What shall we say of the following Bull against Queen Elizabeth?

'The damnation and excommunication of Elizabeth, Queen of England, and her adherents, with an addition of other punishments.

'Prus, Bishop, servant of the servants of God, *ad perpetuam rei memoriam*.

'He that reigneth on high, to whom is given all power in heaven and in earth, committed one holy Catholic and Apostolic Church (out of which there is no salvation) to one alone upon earth, namely, to Peter, prince of the Apostles, and to Peter's successor, the Bishop of Rome, to be governed in fulness of power. Him alone He made prince over all people, and all kingdoms, to pluck up, to destroy, scatter, consume, plant and build, that he may contain the faithful that are linked together with the bond of charity in the unity of the Spirit, and present them spotless and unblameable to their Saviour (!)

'1. In discharge of which functions we, which are by God's goodness called to the government of the said church, do spare no pains, labouring with all earnestness, that unity of the Catholic religion might be preserved uncorrupt. But the number of the ungodly hath gotten such power, that there is now no

place left in the whole world which they have not essayed to corrupt with their most wicked doctrines ; amongst others, Elizabeth, the *pretended* Queen of England, a *slave of wickedness*, lending thereunto her helping hand, with whom, as in a sanctuary, the most pernicious of all men have found a refuge. This very woman, having seized on the kingdom, and monstrously usurping the place of supreme head of the Church in all England, and the chief authority and jurisdiction thereof, hath again brought back the said kingdom into miserable destruction, which was then newly reconciled to the Catholic faith and good fruits.

‘ 2. For having by strong hand inhibited the exercise of true religion, which Mary, lawful Queen, of *famous* memory, had by the help of the See restored, &c. &c. * * * * *

‘ 3. We, seeing that impieties and wicked actions are multiplied one upon another, * * * are constrained of necessity to betake ourselves to the weapons of justice against her. * * * Being therefore supported by His authority, in whose pleasure it was to place us in this supreme throne of justice, we do, out of the fulness of our *Apostolical* power, declare the aforesaid Elizabeth, being a heretic and a favourer of heretics, and her adherents in the matter aforesaid, to have incurred the sentence of anathema, and to be cut off from the unity of the body of Christ.

‘ 4. And, moreover, we declare her to be deprived of her *pretended* title to the kingdom aforesaid, and of all dominion, dignity, and privilege whatsoever.

‘ 5. And also the nobility, subjects, and people of the said kingdom, and all others who have in any sort sworn unto her, to be for ever absolved from any such oath, and all manner of duty, of dominion, allegiance and obedience, as we also do, by authority of these presents, absolve them, and do deprive the said Elizabeth of her *pretended* title to the kingdom, and all other things aforesaid. And we do command and interdict all and every the noblemen, subjects and people, and others aforesaid, that they presume not to obey her monitions, mandates and laws. And those who do the contrary, we do innodate with the like sentence of anathema.

‘ 6. Relates to the publication of this Bull.

“ Dated at Rome, May 5, 1570, in the fifth year of POPE PIUS V.’

What shall we say of the Creed and the Bull of Pius IV. which enforces belief in thirteen new articles of faith, appended to the Nicene Creed, under pain of incurring the indignation of Almighty God and his blessed Apostles Peter and Paul ?

We can only say of these and other Papal Bulls, that they are so many fulfilments of Scripture. If we were asked to give a definition of a Bull, we should give it in the words of Scripture : It is “ *a great thing and a blasphemy.*” As the Pope has “ *a mouth speaking great things and blasphemies,*” so “ *he opens his mouth in blasphemy against God to blaspheme his name.*” One would suppose from the Bulls that the Popes were God and not man.

‘ Nec tua vox Hominem sonat, O Deus ‘certe !’

CHAPTER XXVI.

THE POPE'S BLASPHEMIES. THE POPE OPENS HIS MOUTH IN
BLASPHEMY AGAINST GOD TO BLASPHEME HIS TABERNACLE.

“AND HE OPENED HIS MOUTH IN BLASPHEMY
AGAINST GOD TO BLASPHEME HIS NAME AND HIS
TABERNACLE.”—Verse 6.

THE Pope “*opens his mouth in blasphemy against God to blaspheme his tabernacle.*” This he does in two ways. First, *he blasphemes Christ’s human nature.* Secondly, *he blasphemes the church of God.*

I. First, the Pope “*opens his mouth in blasphemy against God to blaspheme*” *the human nature of Christ.* The Jewish “*tabernacle*” was in some sort the palace of the Most High, the dwelling of the God of Israel, since it contained within it the Ark of the Covenant with the Shechinah, or symbol of God’s presence, resting over the Mercy-Seat. It was, however, but a type of the human nature of Christ, wherein God dwells really, personally, substantially. The Body of Christ is “*the true tabernacle which the Lord pitched and not man.*” (Heb. viii. 2.) It is a tabernacle

"not made with hands." and is a far "greater and more perfect tabernacle" than its type. (Heb. ix. 11.) "In Him dwelleth all the fulness of the Godhead bodily." (Col. ii. 9.) When the blessed Saviour "tabernacled" upon earth, "he spake of the temple of His Body." (John ii. 21.) And the beloved disciple bears witness that "the Word was made flesh and tabernacled (εσκηνωσεν) amongst us (and we beheld his glory, the glory as of the only-begotten of the Father) full of grace and truth." (John i. 14). Allusion is here made to the *Shechinah* or manifestation of the divine glory in the Jewish "tabernacle." And it is worthy of remark that the Hebrew word שכן, which signifies *to dwell, inhabit, particularly in a tent or tabernacle*, is the root not only of the word *Shechinah*, but of the Greek σκηνη and σκηνω, which occur in the passage before us. The Body of Christ is the "*Shechinah*," the σκηνη or "tabernacle" in which "all the fulness of the Godhead" resides. It is also the "tabernacle" which the Pope blasphemes.

The manner in which the Pope "*blasphemes the tabernacle of God*" is illustrated in the following statement.

There is, at the present day, in the Romish books of devotion, a service called '*The Litany of the blessed Sacrament.*' This litany is addressed directly to the *consecrated wafer*, which is kept in every Romish Chapel in a small box or pix; and which, when the service is concluded, is usually placed within a repository, called 'A TABERNACLE'!!! The following are

some of the prayers in this Litany, which are offered up to the '*breaden god*.'

'Jesus, our wonderful God, who for our sakes vouchsafest to subject thy Almighty self to the power of man, by immediately descending upon our altar, when the Priest pronounces the words of consecration, Have mercy upon us.'

'Jesus our incomprehensible God, who, though the heaven of heavens cannot contain thy immensity, yet vouchsafest *personally to reside in our Churches, and to dwell among us in a SMALL TABERNACLE*, Have mercy upon us.'

'Jesus, the Lamb without spot, *who art every day sacrificed*, and yet always livest; *every day eaten*, and yet still remainest entire, Have mercy upon us.' (See Preface to '*The Days of Queen Mary*,' published by the Religious Tract Society, p. xiv.)

The Pope blasphemes the Body of Christ by the doctrine of Transubstantiation and the Sacrifice of the Mass. He takes the words, "*Verily, Verily, I am that bread*," literally. Why then does not the Pope take the words, "*Verily, Verily, I say unto you, I am the DOOR OF THE SHEEP*" (John x. 7) literally? He takes the words "*This is my body*" literally. Why then does he not take the words "*I am the Vine*" (John xv. 5) literally? Why does he not take the words "*I am the way*" (John xiv. 6) literally? If the Pope takes the passage, "*I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst*" (John vi. 35) literally, why does he not take the passage "*I am the*

way : no man cometh unto the Father but by me " (John xiv. 6) literally ? If Christ is literally *a piece of bread*, why is He not literally *a vine, a door, a way* ? Roman Catholics allow that to suppose the latter is blasphemy. Why then is it not blasphemy to suppose the former ?

Was it not sufficient humiliation that "*the Word*" should be "*made flesh and tabernacle among us* ?" Must the Word be made *a wafer* and His tabernacle *a piece of dough* ?

Was it not sufficient degradation that He, "*who, being in the form of God, thought it not robbery to be equal with God,*" should make "*Himself of no reputation, and take upon Him the form of a servant, and be made in the likeness of man, and being found in fashion as a man, should humble himself and become obedient unto death, even the death of the cross* ?" (Phil. ii. 6—8.)

Must He "*humble Himself*" still further, even to be "*found in fashion as a*" *crumb of bread*, and, being found in the shape of *a crumb*, be literally *eaten and pass from the mouth into the stomach* ?

Must Christ Himself "*enter in at the mouth, go into the belly and be cast out into the draught* ?" (Matt. xv. 17.) Must the Body of Christ be converted into loathsomeness and corruption, when it was raised on the third day that it should see no corruption ? It was said by the Psalmist, "*Thou wilt not leave my soul in hell ; neither wilt thou suffer thine Holy One to see corruption.*" (Psalm xvi. 10.) But how different is the language of the Pope ?

Where does the Pope leave the body of Christ? or rather, His Body, Blood, Soul, and Divinity? (See Matt. xv. 17.) What has become of all the millions of masses which have been offered up? Have they not all turned long ago into decay and rottenness? Christ Himself has told us the process to which the Pope would subject His Body, and the place where he would leave it. (Matt. xv. 17.) And is not the very idea *blasphemy*? Assuredly, if there is a doctrine upon earth which deserves the name of *blasphemy*, it is that of *Transubstantiation*, which so degrades "*the tabernacle of God*," the glorified Body of the blessed Saviour. How many millions of times according to this doctrine has the Body of Christ "*seen corruption!*" Well may it be said that the Pope "*opens his mouth in blasphemy against God to blaspheme His tabernacle.*"

The missals of the Romish Church declare that the Consecrated Host, i. e. "*a whole Christ, God, and Man*," is liable to be "*vomited by the Priest*," or to be "*eaten by a mouse*;" and accordingly they give directions as to the course to be pursued in such emergencies. These directions we will give in the original Latin.

" Si Sacerdos *evomat Eucharistiam*, si species integre appareant, reverenter sumantur, nisi *nausea* fiat: tunc enim species consecratæ cautè separentur, et in aliquo loco sacro reponantur. Quod si species non appareant, comburatur *vomit*us, et cineres in sacrarium projiciantur."

" Si Hostia Consecrata dispereat, vel casu aliquo,

ut vento, aut miraculo, vel *a mure* accepta, vel alio animali, et nequeat reperiri; tunc altera consecratur (ab eo loco incipiendo, *Qui pridie, quam pateretur*; facta ejus prius oblatione) et illud animal, si capi potest, occidatur, et comburatur, et cineres ejiciantur in sacrarium, vel sub Altari."

But we have said enough of the *blasphemous* and impious degradation with which the doctrine of transubstantiation insults the body, or rather, the body, blood, soul and divinity of Christ. We now proceed to show,

II. Secondly. That the Pope "*opens his mouth in blasphemy against God to blaspheme*" His Church.

Believers are spoken of in Scripture as the "*tabernacle*" or "*temple*" of God, who dwells in them by His Spirit. "*Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are.*" (1 Cor. iii. 16, 17.) "*Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner-stone; in whom all the building, fitly framed together, groweth into an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit.*" (Eph. ii. 19—22.) The word "*edification*," which so often occurs in Scripture, refers to the metaphor of a building. And St. Peter affirms that believers, "*coming unto Christ, as*

unto a living stone, disallowed indeed of men, but chosen of God, and precious, as lively stones, are built up a spiritual house." (1 Peter ii. 4, 5.)

Our Saviour observed, respecting the necessary conformity of the worship with the nature of God, "*God is a Spirit, and they that worship Him must worship Him in spirit and in truth.*" In like manner since God is a Spirit, He requires *a spiritual temple*. His people are therefore "*built up a spiritual house.*"

"For this cause chiefly did He make the world, the heaven, and the earth: that in it He might raise this *spiritual building* for Himself to dwell in for ever, to have a number of His reasonable creatures to enjoy Him and glorify Him in eternity; and from eternity He knew what the dimensions, and frame, and materials of it should be. The continuance of this present world, as now it is, is but for the service of this work, like the scaffolding about it: and, therefore, when this *spiritual building* shall be fully completed, all the present frame of things in the world, and in the church itself shall be taken away, and appear no more.

"*This building is*, as the particular designing of its materials will teach us, *the whole invisible Church of God*, and each good man is *a stone of this building*: but as the nature of it is *spiritual*, it hath this privilege (as they speak of the soul) that it is *tota in toto et tota in qualibet parte*: as the whole church is the spouse of Christ, and each believing soul hath the same title and dignity to be called so: thus each of these stones is called *a whole temple, temples of the*

Holy Ghost, (1 Cor. vi. 19.) though taking the *temple* or *building* in a completer sense, they are but each one a part, or a stone of it, as here it is expressed." (Archbishop Leighton.)

This then is "*the tabernacle of God*," which the Pope blasphemes. It is "*built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner-stone, and groweth unto a holy temple in the Lord.*" But the Pope makes *himself* the chief corner-stone; and this, according to Bellarmine, "*etiam Christo secluso*," *even putting Christ out of the question*. The Pope makes *himself* the Rock upon which Christ has built His church. But where would the Church of Christ have been at this moment if it had had no other Rock than the Pope?

Cardinal Baronius would fain argue that the Pope is the Rock, because the Church of Rome was so abominably corrupt, that the ship of St. Peter must have sank, if Christ had not been asleep on board. We should rather conclude from the wickedness of the Romish Church, that the Pope was *not* the Rock. The Syllogisms of Luther have more force than the argument of Baronius.

1. Nothing that yields to the gates of hell is the Rock. Every one that sins *does* yield to the gates of hell. Ergo, no one that sins is the Rock.

2. Nothing that yields to the gates of hell is the Church built upon the Rock. The sect of the Papists *does* yield to the gates of hell. Ergo, the seat of the Papists is not the Church built upon the Rock.

Luther then goes on to infer,

1. Every Pope, sinning, yields to the gates of hell. The Pope *does* sin. Ergo, the Pope yields to the gates of hell.

2. Every Church, sinning, yields to the gates of hell. The Church of the Pope *does* sin. Ergo, the Church of the Pope yields to the gates of hell. (The Pope Confounded and his Kingdom Exposed, p. 17.)

The truth is, that the Pope in making *himself the Rock* blasphemes Christ, who is the true Rock: and in making *himself the Corner-stone*, he blasphemes Christ, who is the true Corner-stone. Let Romanists contend that *the Pope is the Rock*. We maintain that *Christ is the Rock*, and assert that "*their Rock is not as our Rock, even our enemies themselves being judges.*" (Deut. xxxii. 31.) "*For who is God save the Lord? or who is a Rock save our God? The Lord is my Rock and my fortress. The Lord liveth, and blessed be my Rock. He only is my Rock and my salvation. In God is my salvation and my glory; the Rock of my strength and my refuge is in God.*" (Psalms xviii. lxii.)

As the Pope blasphemes *the Rock* on which the Church is built, so he blasphemes *the Church itself*. This he does by identifying the pure invisible Church of God with the impure visible Church of Rome. He also blasphemes *the foundation of the Apostles and Prophets*, by promulgating doctrines diametrically opposite to those of the Apostles and Prophets, and this, be it remembered, in the name of the blessed Apostles, Peter and Paul.

We have already given some specimens of Papal Bulls ; we will now subjoin part of a Bull of Leo XII. being a proclamation for a jubilee for the year 1825.

“ We, with the assent of our venerable brethren, the Cardinals of the Holy Roman Church, do, *by the authority of Almighty God, and of the blessed Apostles Peter and Paul*, and by our own, for the glory of God Himself, the exaltation of the Catholic Church, and the sanctification of all Christian people, ordain and publish the universal and most solemn jubilee, to commence in this holy city from the first vespers of the Nativity of our most holy Saviour, Jesus Christ, next ensuing, and to continue during the whole year 1825 ; during which year of the jubilee we mercifully give and grant in the Lord *a plenary indulgence, remission, and pardon of all their sins*, to all the faithful in Christ of both sexes, truly penitent and confessing their sins, and receiving the holy communion, who shall devoutly visit the churches of blessed Peter and Paul, as also of St. John Lateran, and St. Mary Major, of this city, for thirty successive (whether natural or ecclesiastical) days, to be counted, to wit, from the first vespers of one day until the evening twilight of the day following, provided they be Romans or inhabitants of this city ; but if they be pilgrims or otherwise strangers, if they shall do the same for fifteen days, and shall pour forth their pious prayers to God for the exaltation of the holy church, the extirpation of heresies, concord of catholic princes, and the safety and tranquillity of Christian people.”

In this Bull mention is made of '*the cradle of Christ!*' The Bull closes in the usual strain :

' Be it therefore utterly unlawful for any man to infringe, or by any rash attempt to gainsay, this page of our ordinance, promulgation, grant, exhortation, demand, and will. But if any one shall presume to attempt it, *let him know that he shall incur the indignation of Almighty God, and of his blessed Apostles, Peter and Paul.*

' Given at Rome at St. Peter's, in the year of our Lord's incarnation, 1824, on the 24th May, in the first year of our Pontificate.'

In what part of the Word of God will the Pope find any text to sanction the use of Indulgences? This monstrous invention professes to release the purchasers 'from all their sins, transgressions, and excesses, how enormous soever;' and establishes as a system, that that which is pre-eminently and exclusively 'the gift of God might be purchased with money.' Every Roman Catholic believes in their efficacy. 'I affirm that the power of *Indulgences* was left by Christ to his church, and that the use of them is very helpful to all Christian people.' (Creed of Pius IV. Art. 10.) Where have Peter and Paul said any thing in favour of Indulgences? and yet the Pope issues them in their name and by their pretended authority. The following translation of the form of Indulgences sold by Tetzel, whose profligate conduct as an agent employed for that purpose was the immediate occasion which roused the indignation of Luther, is copied from the Rev. T. H. Horne's 'Protestant

Memorial,' p. 79. ' May our Lord Jesus Christ have mercy upon thee, and absolve thee by the merits of his most holy passion. And I, *by authority of his Apostles Peter and Paul*, and of the most holy Pope, granted and committed to me in these parts, do absolve thee—first, from all ecclesiastical censures, in whatever manner they have been incurred ; and then, *from all thy sins, transgressions, and excesses, how enormous soever they may be*, even from such as are reserved for the cognizance of the Holy See : and as far as the keys of the holy church extend, I remit to thee all punishment which thou deservest in purgatory on their account : and I *restore thee* to the holy sacraments of the church, to the unity of the faithful, and *to that innocence and purity which thou didst possess at baptism ; so that, when thou diest, the gates of punishment shall be shut, and the gates of the paradise of delight shall be opened*. And if thou shalt not die at present, this grace shall remain in full force when thou art at the point of death. In the name of *the Father, and of the Son, and of the Holy Ghost*. Amen.'

Is not this to *blaspheme* the Father, the Son, and the Holy Ghost, and the blessed Apostles Peter and Paul ? Is not this to *blaspheme* Christ and his Apostles ? Is it not to *blaspheme* the Church of Christ, which is built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner-stone ? The "*tabernacle of God*" is *blasphemed*, when its *corner-stone* and *foundation* are blasphemed. Dishonour done to Christ and His

Apostles is dishonour done to the Church itself. The Church of Christ is indeed *blasphemed* by being identified with the Church of Rome, whereas, “ *if the Gates of Hell could have prevailed against the Church of Christ, it would have been by the agency of the Church of Rome; and if by means of crusades, inquisitions, leagues, massacres, conspiracies, assassinations, and armadas, they had prevailed, and the Reformation had been suppressed; England would now have been (what Spain and Italy are) divided between superstition and atheism, in a state of moral leprosy and intellectual darkness.*” (*Vindiciæ Ecclesiæ Anglicanæ*, p. 398.) So that the two Churches—that of Christ, and that of Rome—are no more identical than light and darkness, Christ and Belial.

But the Church of Christ is yet more *blasphemed* by the Pope identifying himself with Christ, so that he is *Vicar of Christ*, i. e. a *Vice-Christ*, and his commands, how contrary soever to the commands of Christ, are to be received *pari pietatis affectu ac reverentia*, as if they proceeded from Christ Himself. The Pope, as *Vicar of Christ*, sits in the place of Christ, i. e. in the place of God. “ *Who as God sitteth in the temple of God, shewing himself that he is God.*” And yet, though Vice-Christ, he opposes Christ, and proves himself *Antichrist*.

For, as Luther has observed, ‘ When the Pope makes that a sin which Christ will *not* have to be a sin, and that a righteousness, which Christ will *not* have to be a righteousness; when he binds consciences, where Christ has liberated them, and puts

sin in the place of grace, and the law in the place of faith; can you any longer doubt that he is the very ANTICHRIST, and that “*abomination standing where he ought not*”? For are not Christ and he directly opposed to each other? Christ says, ‘This is no sin:’ the Pope says, ‘yea, but it is sin.’ Christ says, ‘This is no righteousness:’ the Pope says, ‘yea, but it is righteousness.’ Whereas, if he did but leave these things to each one’s choice, he would not be *Antichrist*: but now, as he commands these things entirely in the name of Christ, and makes them destroying sins, he lays waste the Church, corrupts the faith, establishes sin and murders consciences.— ‘Hence also those things which are no sins are made to be sins by the will and caprice of this “*man of sin*.” And by these things he binds consciences and torments them by foolish laws: so that men are cast down with fear, and puffed up with confidence, by no one thing more than by their obedience or disobedience to the Pope and his commanded fastings. For to commit *murder* or *adultery*, or to *defraud*, is considered an unspeakably less crime than to *eat eggs*, or *butter*, or *milk*, or *flesh*, on *fast-days*.’ (The Pope Confounded and his Kingdom Exposed, p. 141, 142.)

The Pope therefore identifying himself with Christ, and at the same time opposing Christ “*opens his mouth in blasphemy against God to blaspheme His name and His tabernacle*” or Church.

CHAPTER XXVII.

THE POPE'S BLASPHEMIES. THE POPE OPENS HIS MOUTH IN
BLASPHEMY AGAINST GOD TO BLASPHEME THEM THAT
DWELL IN HEAVEN.

"AND HE OPENED HIS MOUTH IN BLASPHEMY
AGAINST GOD TO BLASPHEME HIS NAME, AND
HIS TABERNACLE, AND THEM THAT DWELL IN
HEAVEN."—Verse 6.

By "*those who dwell in heaven*" we are to understand, first, *those who have departed this life in the faith and fear of God, and have entered into rest*: secondly, the people of God who are still *militant here on earth*; for believers are described by St. Paul as being "*raised up together and made to sit together in heavenly places in Christ Jesus.*" (Eph. ii. 6.) These the Pope *blasphemes* in various ways.

I. First.—He *blasphemes* some of them by worshipping them as *Mahuzzim*. This was expressly foretold by the prophet Daniel. "*In his estate shall he honour Mahuzzim.*" (xi. 38.) The Hebrew word "*Mahuzzim*," which is the plural of "*Mahoz*," de-

notes "rocks," "bulwarks," "munitions," "fortresses," and, in general, whatever is considered a means of "protection" or "defence." Hence it signifies "protectors," "patrons," "guardians," or "defenders," and is well expressed by a word familiar to all—but especially to Roman-Catholics—*tutelary*.

The Virgin Mary is *the great MAHOZ, the great TUTELARY SAINT*, of the Romish Church. 'Other Saints may seem to limit themselves in their mercies: *their patronage is extended only to particular places*: Santiago, for example, is the *tutelary* Saint of Spain, St. Denis of France, and St. Januarius for Naples; and they confine themselves to the cure of particular diseases, (like certain members of the Corporation of Surgeons;) St. Lucia, to wit, practises as an oculist, St. Roque for the plague, and St. Blas for sore throats. *But the Virgin extends her patronage to all places; she has a cure for all complaints, a salve for every sore.* The devotee who *relies upon other Saints* may find them fail him in his need, but they who place their *trust* upon the Virgin are secure. For when St. Francisco de Borja, a Commissary for the Order in Spain, visited a noviciate, he asked his novices, one by one, under the *patronage* of what Saints they had placed themselves upon their vocation: most of them made answer, that they had chosen the Blessed Virgin; but there were a few whose choice had fallen upon some other celestial *patron*. Borja took the master aside and bade him have an eye upon those youths, saying that he was

not satisfied concerning them : and we are told that the events verified his prophetic misgivings, for all these forsook the religious life upon which they had entered, whereas all who had placed themselves under the *tutelage* of the Virgin, continued in it.' (*Vindiciæ Ecclesiæ Anglicanæ*, p. 448, 449.) As the Virgin is a '*Mahoz*' whose *patronage extends to all places*, so she is a '*Mahoz*,' whose *power is irresistible*.

' St. Peter Damian and St. Bernard both maintain that to the Virgin all power in Heaven and Earth is given. St. Anslem calls her the Empress of Heaven and Earth, and all that is therein. St. Bernardine de Sienna says that all the gifts, graces, and virtues of the Holy Ghost are by her hands administered *to whom she pleaseth, when she pleaseth, how she pleaseth, and as much as she pleaseth* ; and this, because she is the Mother of the Son, from whom the Spirit proceedeth. The Patriarch St. Germanus affirms that no one is forgiven, unless through her intercession ; no one receives God's grace, unless through her mediation ; no one is saved, unless through her help. Cassian asserts that the salvation of all mankind consists in the multitude of her favours. St. Fulgentius tells us that neither Earth nor Heaven would be at this time existing, unless Mary supported them with her prayers. Ricardus de S. Laurentio says it is necessary for men to have *three mediators* in Heaven, one with each person of the Trinity : the Son therefore mediates with the Father, the Holy Spirit with the Son, and the Virgin with the Spirit ; upon which the Jesuit F. Alonso de Andrade observes,

that, piously as this is said, and honourable as it is for the Queen of Angels thus to be numbered with the Trinity, standing in the place and performing the functions of a *fourth* person, *her advocacy extends farther, inasmuch as she is our mediator with all Three.* Christ, says Vieyra, *is the Judge, and Mary the Advocate.* The author of the Santuario Mariano tells us that she is the only channel of grace ; a truth, he says, founded upon the common opinion of the Fathers of the Church. She is the Ruth, says Bonaventura, who gathers up the fallen ears which would otherwise be lost, and deposits them in the granaries of Heaven. Even as Eve had persuaded Adam to our destruction, so it was necessary that Mary, as her Antitype, should prevail over the Second Adam for our redemption ; it was necessary also that we should have *a mediator who is wholly human*, to turn aside the anger of a Judge, whom the divine part of his nature renders terrible, in order that all may negotiate with him through her, not in fear and trembling, but in confidence that he will refuse nothing which she asks. *Such is the efficacy of her intercession, that myriads upon myriads are now crowned in Heaven, who, but for her, would have been burning in hell.* She has even saved the Angels also, many of whose seats would have been vacated like Lucifer's, had it not been for her protection. And she has saved the world itself, by withholding the arm of her offended Son, when raised for vengeance. She is the only hope and refuge ' (i. e. the only Mahoz) ' of those who without her must utterly despair. Redeem them in-

deed by suffering for their sakes, as our Saviour has done, she cannot ; but so great is her compassion that she pledges herself for their repentance and amendment, and becomes surety for them, and so saves them from condemnation. She is the ladder by which sinners ascend to Heaven. And even when the Devils have the soul of a sinner actually in their grasp, at the name of Mary they loose their prey in fear, and the victim escapes like a bird rescued from a hawk's talons.' (Idem. p. 442, 443, 447, 448.) Such is the power, such the influence, of the Virgin ! And if we turn to the miracles which she has performed, 'it is no exaggeration to affirm that more lying fictions have been written of the Virgin Mary, and published as truths . . . as proofs of the Roman Catholic doctrines . . . than all the stories that are extant of all the Greek and Roman gods, goddesses, and demigods, if they were collected from all the writers of antiquity. The books which are filled with them would form no inconsiderable division in an ecclesiastical library. The history of her images in the Portugueze dominions alone extends to ten volumes, each whereof, if translated, would fill three such as the present. Every celebrated image has had its history . . . I had almost said its biography, separately written ; and I know not whether these histories contain more proofs of credulity, or of deceit . . . of popular weakness, or of priest-craft.' (Idem. p. 467.) Will Roman Catholics deny that they worship the Virgin as MAHOZ ? Then we refer them to the 'Garden of the Soul,' containing 'the Litany of our

Lady of Loretto,' in which the following prayers are offered to the Virgin.

'We fly to thy patronage, O holy Mother of God ; despise not our petition in our necessities, but deliver us from all dangers, O ever glorious and blessed Virgin.'

Holy Mary,
 Holy Mother of God,
 Holy Virgin of Virgins,
 Mother of Christ,
 Mother of divine grace,
 Mother most pure,
 Mother most chaste,
 Mother undefiled,
 Mother untouched,
 Mother most amiable,
 Mother most admirable,
 Mother of our Creator,
 Mother of our Redeemer,
 Virgin most prudent,
 Virgin most venerable,
 Virgin most renowned,
 Virgin most powerful,
 Virgin most merciful,
 Virgin most faithful,
 Mirror of Justice,
 Seat of Wisdom,
 Cause of our joy,
 Spiritual vessel,
 Vessel of honour,
 Vessel of singular devotion,

Pray for us.

Mystical rose,
 Tower of David,
 House of gold,
 Ark of the Covenant,
 Gate of heaven,
 Morning star,
 Health of the weak,
 Refuge of sinners,
 Comforter of the afflicted,
 Help of christians,
 Queen of angels,
 Queen of patriarchs,
 Queen of prophets,
 Queen of apostles,
 Queen of martyrs,
 Queen of confessors,
 Queen of Virgins,
 Queen of all Saints,

Pray for us.

*We fly to thy patronage, O holy Mother of God ;
 despise not our petitions in our necessities, but deliver
 us from all dangers, O ever glorious and blessed
 Virgin.*

P. Pray for us, O holy Mother of God.-

R. That we may be made worthy of the promises
 of Christ.

PRAYER OF ST. BERNARD.

*'Remember, O most Holy Virgin Mary ! that no
 one ever had recourse to your protection, implored your
 help, or sought your mediation, without obtaining re-
 lief. Confiding, therefore, in your goodness, behold*

me a penitent sinner sighing out my sins before you, beseeching you to adopt me for your son, and to take upon you the care of my eternal salvation.

'Despise not, O Mother of Jesus, the petition of your humble child, but hear and grant my prayer.'

We refer them also to the following extract from *Gobinet's Instruction of Youth*, a book authoritatively used in the schools under the *National Board of Education in Ireland*, and required by the Board to be taught to the Roman Catholic children one or two days in each week.

'One of the last means which I assign, but also one of the most effectual for acquiring virtue in youth, is—devotion to the Blessed Virgin. It is infallible to such as assiduously employ it, because it affords at the same time the most powerful intercession in the sight of God for obtaining his favour and the most perfect model for our imitation . . . By her we may receive all the assistance which is necessary for us. She is most powerful with God, to obtain from him all that she shall ask of him. She is all goodness in regard of us, by applying to God for us. Being Mother of God, he will not refuse her request ; being our mother, she will not deny us her intercession, when we have recourse to her. Our miseries move her ; our necessities urge her ; the prayers we offer her for our salvation bring to us all that we desire ; and St. Bernard is not afraid to say, that never any person invoked that Mother of Mercy in his necessities, who has not been sensible of the effects of her assistance.'

The following extract from the same work will show that Roman Catholic children are taught to worship Joseph as *a Mahoz*, no less than the Virgin Mary.

‘ But in speaking of the devotion of the blessed Virgin Mary, I cannot pass by her blessed spouse, the glorious St. Joseph. This great saint having had the singular happiness of having been chosen to have the care and guardianship of the Son of God in his infancy and youth, it must needs follow that he will be favourable to young persons, and *cherish them tenderly* in that age which he saw sanctified by the Son of God. *Fix your affections, Theotine, upon this great saint, and honour him with a particular respect ; take him for your pattern, and for the PROTECTOR of your purity. PRAY TO HIM DAILY with much confidence, and, above all, in your necessities ; and you will receive wonderful help. ASK OF HIM by the care he had of the divine infancy of Jesus Christ, that he would preserve your youth from the dangers to which your salvation is exposed ; and that he would aid you to retain in your soul that divine Saviour, as he was employed in taking care of him, whilst he was in the world.*’

The above extracts prove that Roman Catholics are taught to honour the Virgin Mary and her blessed spouse St. Joseph, as most powerful Mediators, Intercessors, Guardians and Protectors, in other words, as most powerful Mahuzzim ; to fly to their patronage, to have recourse to their protection, to implore their help, to seek their mediation, to confide in their good-

ness, to beseech them not to despise the petitions of their humble clients, but to adopt them as sons, hearing and granting their prayer, and taking upon them the care of their eternal salvation. Roman Catholic children are taught in these schools to fix their affections upon these Mahuzzim, to honour them with a particular respect, to take them for their patterns, and for the PROTECTORS of their purity, to PRAY TO THEM DAILY with much confidence, and to ask of them preservation from the dangers to which their salvation is exposed. And let it be remembered that these doctrines are instilled into these children in schools sanctioned and patronized by a protestant government!!!

The Virgin Mary is indeed THE GREAT MAHOZ of the Romish Church. The members of that Church 'worship her with religious prayers and vows; erect churches and oratories for her service; worship her very pictures, and images, and pretended relics; make rosaries, and compose hours, psalters, and other forms of devotion to her; ask things of her, which are proper to be asked of God only; burn incense to her images, and offer the very sacrifice of the mass in her honour.' (See Preservative against Popery by Dr. Clagett.) With respect to the 'miracles and lying wonders' attributed by the Romish church to the Virgin, we must pass them over; and this we do the more readily, as they are admirably exposed by an able writer of the present day, in the tenth of his 'Letters to Charles Butler, Esq.'

The idolatrous worship paid to the Virgin, and the

abominable legends which are related of her, are not more insulting to the Blessed Saviour, who is the alone Mediator between God and Man, than dishonourable to the Blessed Virgin herself. The remark of Dr. Barrow is very forcible,—“Such groundless and foolish conceits, such dangerous and impious practices, we should carefully beware: the which, as they much derogate from God’s honour, and prejudice His service and thwart His commands, so they indeed do rather greatly discredit, injure, and abuse the Blessed Virgin, (making her name accessory to such enormous scandals) than they do bring any honour, or do any right to her. And I doubt not but *ἔτι τις δεισθησας*, if she from her seat of bliss doth behold these perverse services, or absurd flatteries of her, she with holy regret and disdain doth distaste, loathe, disdain and reject them; with a *Non nobis Domine* (Psalm cxv.) *Not unto us, O Lord*; and with the Angel in the Apocalypse, “*Ορα μὴ, See thou do it not!*”

Well may it be said that the Pope “*opens his mouth in blasphemy against God to blaspheme*” the Virgin Mary. This blasphemous worship of the Virgin has been openly sanctioned by Popes. ‘When Alain de la Roche first brought the rosary into vogue, there were persons who ventured to object to it as a superstitious practice: and in consequence of their opposition, Francis, Duke of Brittany, and Marguerite his wife applied to Pope Sixtus IV. for an approbation of it, which the Pope granted accordingly, with an indulgence of five years, and five quarantines

for every fifty recitations of the string, notwithstanding the Apostolical Constitutions, or anything whatever which might seem to invalidate his grant. This, however, is a mere trifle compared to the indulgences which were afterwards conferred upon F. Jacob Spenger's new society. The member, upon the day that he is enrolled in this confraternity, having confessed and communicated, and recited a third part of the rosary, obtains a plenary indulgence and remission of all his sins. Once in his life, and at the time of his death, any priest whom he may choose is empowered to confer upon him the like. And he gains a plenary also in the hour of death, either having confessed and communicated, or saying *Jesu Maria* orally or mentally, or invoking, in like manner, the name of Jesus alone, or having a consecrated candle of the Society in honour of the Virgin in his hand at the time of his departure. This is not all. A plenary may be gained every first Sunday of the month for confessing and communicating, or for visiting the altar of the rosary, or being present at its procession. A plenary in like manner upon the Seven Feasts of the Virgin, and with this farther facility, that being contrite, with a will to confess and communicate at fit time, is accepted for the deed. A plenary for saying the Mass of the Rosary, causing it to be said, or hearing it. A plenary for reciting the whole Rosary, *toties quoties*: and for visiting the Chapel of the Rosary on the days in which its fifteen mysteries are celebrated. A soul is delivered out of purgatory, as often as a whole rosary is recited for the dead, or the Mass of the Rosary

celebrated for them. All these indulgences may be obtained by proxy for the absent or for the dead. And the members of the Society may gain a plenary for themselves, and deliver a soul out of Purgatory every day in the year, and every hour in the day." Such are 'the privileges of the Society of the Rosary, as granted by successive Popes, published by their authority, and proclaimed in all Romish countries from the pulpit, and in the streets and highways.' It is also remarkable that when the religious monks, A. C. and T. V. are about to '*produce the promised treasures of the indulgences conferred upon the confraternity of the rosary,*' they take care to inform us that they will '*mention none, but such as are expressly avouched by approved and authentic authors, and directly drawn out of the Pope's Bulls and Indults.*' (Letters to Charles Butler, Esq. pp. 494—497, and note to p. 495.)

In the Romish Church, there appears a determination to exalt the Virgin to an equality with the Blessed Saviour. Hence, as the Incarnate Word was conceived without sin, so the Church of Rome has decreed the immaculate conception of the Virgin herself. As the Saviour rose from the dead and ascended into heaven, so the Virgin is said to have been triumphantly assumed into heaven. Hence we read not only of *the devotion and office of the sacred heart of Jesus*, but of *the devotion to the sacred heart of Mary*, which is recommended in the following language: 'As the adorable heart of Jesus was formed in the chaste womb of the blessed Virgin, and of her

blood and substance, so we cannot in a more proper and agreeable manner show our devotion to the sacred heart of the Son, than by dedicating some part of the said devotion to the ever pure heart of the mother. For you have two hearts here united in the most strict alliance and tender conformity of sentiment, so that it is not in nature to please the one without making yourself agreeable to the other, and acceptable to both. Go, then, devout client, go to the heart of Jesus, *but let your way be through the heart of Mary*. The sword of grief, which pierced her soul, opens you a passage ; enter by the wound love has made ; advance to the heart of Jesus, and rest there even to death itself. Presume not to separate and divide two objects so intimately one, or united together, but ask redress in all your exigencies from the heart of Jesus, and ask this redress through the heart of Mary. This form and method of worship, is the doctrine and the very spirit of God's church : it is what she teaches us in the unanimous will and practice of the faithful, who will by no means that Jesus and Mary should be separated from each other in our prayers, praises, and affections. This consideration has engaged *the sovereign pontiffs and head pastors of the church to give the self-same sanction to the pious practices instituted in honour of the sacred heart of Mary, as they give to those of the adorable heart of Jesus*, both within their proper limits. They both have equally their feasts and solemnities, both their associations ; and those too equally enriched with the treasures of the church, under the liberal dispensation of its governors. Many

are the pious and virtuous souls who have drawn most signal fruit and advantages from these devotions.' (See extracts from the devotion and office of the Sacred Heart of our Lord Jesus Christ, with its nature, origin, progress, &c. &c. ; including the devotion to the Sacred Heart of the B. V. Mary, &c. &c. &c., and the Recommendatory Pastoral Letter of the Bishop of Boulogne to the Faithful in his diocese. Twelfth edition : with an appendix on the devotion to the S. H. of Jesus ;—Prayers for the exercise of that devotion ; and the Indult of his Holiness P. Pius VII. in favour of it ; for the use of the Midland District. London, by Keating and Brown, 1821.)

After what has been said of the worship paid to the Virgin Mary by the Romish Church with the approbation and sanction of the Popes, we are not surprised to find the present Pope, Gregory XVI. treading in the footsteps of his predecessors, and using the following language in his Encyclical Letter dated from Rome, A. D. 1832, in the second year of his pontificate : *Levemus oculos manusque ad Sanctissimam Virginem Mariam, quæ sola universas hæreses interemit, nostraque maxima fiducia, imo tota ratio est spei nostræ. Suo ipsa patrocínio in tanta Dominici gregis necessitate studiis, consiliis, actionibusque Nostris exitus secundissimos imploret.* ' Let us lift up eyes and hands to the Most Holy Virgin MARY, who alone destroys all heresies, and is *our greatest confidence, yea the whole ground of our hope.* May she, in so great necessity of the Lord's flock, implore *with her own patronage* most favourable results to our

studies, counsels, and actions.' When the Pope calls the Virgin *his greatest confidence*, he makes her a 'MAHOZ,' yea, THE GREATEST MAHOZ. When he calls her *the only ground of his hope*, he shuts out Christ, and declares that the Virgin is his ONLY MAHOZ. The word *patrocinium* 'patronage,' which he applies to the Virgin exactly answers to the Hebrew word MAHOZ. Since the Virgin is the Pope's MAHOZ, he *lifts up his eyes and hands to her*, and begs her to *intercede* for him and use her *patronage* on his behalf.

In the same Encyclical Letter the Pope prays to the Apostles Peter and Paul. '*Id et ab Apostolorum Principe PETRO et ab ejus Coapostolo PAULO humili prece efflagitemus ; ut stetis omnes pro muro, ne fundamentum aliud ponatur præter id quod positum est.*' 'Let us crave by humble prayer, both from the prince of the Apostles PETER, and from his Co-apostle PAUL, that you may all stand as a wall, to prevent any other foundation from being laid than that which is laid.'

We would only ask, does not the Pope himself, in praying to Peter and Paul, lay "another foundation than that which is laid," even JESUS CHRIST? Where does Peter, where does Paul, give so much as a hint that we are to pray to them? Would they not say with the angel in the Apocalypse, *See thou do it not : worship God !*

A greater Pontiff than Gregory XVI. even Gregory VII. scrupled not to address the Apostles Peter and Paul in the following extraordinary language : 'Make all men sensible, that as you can bind and loose every thing in heaven, you can also upon earth,

take from, or give to, every one according to his deserts—empires, kingdoms, principalities. Let the kings and princes of the age instantly feel your power, that they may not dare to despise the orders of your church; and let your justice be so speedily executed upon Henry, that no one may doubt of his falling by your means, and not by chance.'

Have not the Popes '*opened their mouths in blasphemy against God to blaspheme those who dwell in heaven*'?

But II. Secondly.—The Popes "*open their mouth in blasphemy against God to blaspheme those who dwell in heaven,*" and especially the blessed Apostles Peter and Paul, by issuing their Bulls in the name and with the assumed authority of those Apostles. No matter how absurd, how contradictory to each other, how unreasonable, how unscriptural the Bulls may be, they all issue from the Vatican with the startling announcement: '*Whosoever shall presume to infringe or gainsay this our will and pleasure, let him know that he will incur the indignation of Almighty God and his blessed Apostles PETER and PAUL.*' No matter if the Bull goes in the very teeth of PETER and PAUL; '*the blessed Apostles PETER and PAUL*' are made to sanction its decree, and compel obedience to it, under pain of incurring their '*indignation*' as well as '*the indignation of ALMIGHTY GOD.*'

When Gregory VII. pursued the married clergy with a sword;—when Martin V. promised forgiveness of sins to the members of the Council of Constance on the condition of fasting every Friday;—when

Pius IV. imposed thirteen new Articles of Faith on the Christian world ;—when Pius V. launched his thunders against Queen Elizabeth, and absolved her subjects from their duty of allegiance to her ;—the Bull came forth in all the dignity of *Apostolic authority*, enjoining submission to its mandate *under pain of incurring the indignation of Almighty God and his blessed Apostles Peter and Paul*.

III. Thirdly.—*The Popes by the doctrine of purgatory not only dishonour the blood of Christ “ which cleanseth from ALL SIN,” but “ open their mouths in blasphemy against God to blaspheme those who dwell in heaven.”* Hence masses for the dead. Hence litanies for the souls of the faithful departed. In these litanies we have a *double blasphemy*. The faithful departed are blasphemed, being supposed by Roman Catholics to be *in Purgatory*, whereas the people of God, when they depart this life, are “ *with Christ in Paradise, absent from the body, but present with the Lord.*” (Luke xxiii. 43. 2 Cor. v. 8.) Those also, whose intercession is invoked, are blasphemed, being asked to save the faithful departed from the torments of a place, which exists nowhere but in the brains of Popes, Roman Catholics, and Heathens. The following petitions occur in THE LITANY FOR THE DEAD. (See GARDEN OF THE SOUL, pp. 327—332.)

‘ O God the Father, Creator of the world, *have mercy on the souls of the faithful departed.*

‘ O God the Son, Redeemer of mankind, *deliver the souls of the faithful departed.*

‘ O God the Holy Ghost, Perfector of the elect, *accomplish the bliss of the faithful departed.*

‘ O Sacred Trinity, three persons and one God, *give rest to the souls of the faithful departed.*

‘ Blessed Virgin Mary, who by the special privilege of grace, wert triumphantly assumed into the kingdom of thy Son,—*Pray for the souls of the faithful departed.*

‘ Blessed angels, who, ordering aright the first act of your will, were immediately settled in an unchangeable state of felicity,—*Pray for the souls, &c.*

‘ Blessed patriarchs, whose spirits were filled with joy when the Desired of all nations brought redemption to your long captivity,—*Pray for the souls, &c.*

‘ Blessed prophets, who, having patiently attended the coming of the Messias, were at length refreshed with the happy visit of his divine person,—*Pray for the souls, &c.*

‘ O ye blessed saints, who at the glorious resurrection of our Saviour were by him translated from the bosom of Abraham to the clear vision of God,—*Pray for the souls, &c.*

‘ Blessed Apostles, who at the last and terrible day shall sit on twelve thrones judging the twelve tribes of Israel,—*Pray for the souls, &c.*

‘ Blessed disciples of our Lord, who, following his sacred steps in the narrow path of perfection, went straight on to the heavenly Jerusalem,—*Pray for the souls, &c.*

‘ Blessed martyrs, who, passing through the Red

Sea of your own blood, without journeying through a tedious wilderness, entered immediately into the land of promise,—*Pray for the souls, &c.*

‘Blessed confessors, who, despising the vanities here below, and placing your affections entirely on the joys above, are already arrived at the full possession of all your wishes,—*Pray for the souls, &c.*

‘Blessed virgins, who, watching continually with your lamps prepared, were ready at the first voice of the chaste Spouse of heaven, to enter with him into the marriage chamber,—*Pray for the souls, &c.*

‘O all ye holy saints, who, not retaining at your death the least irregular adherence to any creature, were perfectly capable of an immediate union with your Creator,—*Pray for the souls, &c.*’

In the same Litany we have a description of the dreadful prison and inexpressible torments of Purgatory. And, surely, when Protestants read it, they should lift up their hearts in gratitude to God, that they are taught the way of salvation “*more perfectly.*” What can the sufferings of Purgatory add to the agony of the Saviour in Gethsemane and Calvary? Was not that bitter agony sufficient to make atonement for sin? Has not Christ “*redeemed us from the curse of the law, being made a curse for us?*” (Gal. iii. 13.) Was not He “*made sin for us, who knew no sin, that we might be made the righteousness of God in him?*” (2 Cor. v. 21.) Is it not true that we are justified *freely, by faith only, without works?* Is it not true that the doctrine of justification *by faith only, freely, without works,* is the doc-

trine which *the holy Scripture teacheth* ? Is it not *the strong rock and foundation of all Christian religion* ? Is it not the doctrine which *all old and ancient authors of Christ's church do approve* ? Does not this doctrine *advance and set forth the true glory of Christ, and beat down the vain glory of man* ? Is the man, who *denies* this doctrine, *to be accounted for a Christian man, or for a setter-forth of Christ's glory* ? Is he not rather to be accounted *for an adversary to Christ and his Gospel, and for a setter-forth of men's vain-glory* ? (See Second Part of the Homily on Salvation.) What can the fire of *purgatory* add to the finished atonement of Christ ? Does not the Scripture say, "*Blessed are the dead which die in the Lord, from henceforth : yea, saith the Spirit, that they may rest from their labours ; and their works do follow them* ?" (Rev. xiv. 13.) And yet the Church of Rome dares to go in the very teeth of Scripture. She declares that "*they who die in the Lord*" are NOT "*blessed*." She declares that they do NOT "*rest from their labours*." Witness the following prayers for souls detained in purgatory, and remember that they are prayers for *the souls of the faithful departed* !

' From the shades of death, where souls sit deprived of the blissful light of thy countenance, deliver them, O Lord.

' From the evils to which their defective mortifications in this world have exposed them in the other, deliver them, O Lord.

' From thy anger, which now too late they grieve

to have provoked by their negligence and ingratitude, deliver them, O Lord.

‘ From the bonds of sin, wherein they remain entangled by the disorder of their affections, deliver them, O Lord.

‘ From the pains of purgatory, justly inflicted on them, as the proper effect of their sins, deliver them, O Lord.

‘ From *that dreadful prison, whence there is no release, till they have paid the utmost farthing*, deliver them, O Lord.

‘ From all their torments, *incomparably greater than the sharpest arrows of this life*, deliver them, O Lord.

‘ That it would please thee to hasten the day of visiting thy faithful detained in the *receptacle of sorrow*, and transport them to the city of eternal peace,—We beseech thee, hear us.

‘ That it would please thee to shorten the time of *expiation for their sins*, and graciously admit them into thy holy sanctuary, where no unclean thing can enter,—We beseech thee, hear us.

‘ That it would please thee through the prayers and alms of thy church, *and especially the inestimable sacrifice of the holy altar, to receive them into the tabernacle of rest*, and crown their long hopes with everlasting fruition,—We beseech thee, hear us—’

How different is the language of the Church of Rome from that of Scripture! According to the *Romish* doctrine, the souls of the faithful departed suffer *the pains of purgatory in that receptacle of sor-*

row, that dreadful prison, whence there is no release till they have paid the utmost farthing. The torments of purgatory are incomparably greater than the sharpest arrows of this life, and are justly inflicted on them as the proper effect of their sins, and to make expiation for them. According to the Scriptural doctrine, they "rest from their labours;" "absent from the body," they are "present with the Lord;" they are "with Christ in Paradise."

Not only does the Pope send the souls of the faithful departed into purgatory, but he makes their release from that doleful prison to depend upon the intercession of the blessed Virgin and all the saints, upon the prayers and alms of the Church and upon the offering of the Mass! Witness the following Prayer for the Dead,

‘O God, the giver of pardon, and lover of human salvation, we beseech thy clemency, that, through the intercession of the blessed Virgin Mary and all thy saints, thou wouldest be pleased to grant to the brethren, kinsfolks and benefactors of our congregation, who are departed this life, a joyful fruition of thy eternal happiness, through Jesus Christ our Lord. Amen.

‘That it would please thee through the prayers and alms of thy church, *and especially the inestimable sacrifice of the holy altar*, to receive them into the tabernacle of rest, and crown their long hopes with everlasting fruition,—We beseech thee, hear us.’

We will close this chapter with a few prayers to

saints and angels, extracted from the GARDEN OF THE SOUL.

'O holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. O all ye blessed angels and saints of God, pray for me a poor sinner.' This prayer is to be used by a sick person ; and the following prayer may be used every day in preparation for death.

'Holy Virgin, Mother of my God, defend me from my enemies in my last hour, and present me to thy divine Son. Glorious St. Michael, prince of the heavenly host, and thou my angel guardian, and you my blessed *patrons*, intercede for me, and assist me in my last and dreadful passage.'

The recommendation of a departing soul runs thus :

'Lord, have mercy on him (or her).

Christ, have mercy on him.

Lord, have mercy on him.

Holy Mary,

All ye holy Angels and Archangels,

Holy Abel,

All ye choirs of the just,

Holy Abraham,

St. John Baptist,

St. Joseph,

All ye holy Patriarchs and Prophets,

St. Peter,

St. Paul,

St. Andrew,

St. John,

All ye holy Apostles and Evangelists,

Pray for him.

All ye holy disciples of our Lord,
 All ye holy innocents,
 St. Stephen,
 St. Lawrence,
 All ye holy martyrs,
 St. Silvester,
 St. Gregory,
 St. Augustine,
 All ye holy Bishops and Confessors,
 St. Benedict,
 St. Francis,
 All ye holy Monks and Hermits,
 St. Mary Magdalene,
 St. Lucy,
 All ye holy Virgins and Widows,

Pray for him.

‘ All ye men and women, Saints of God, intercede for him.

‘ **DEPART**, Christian soul, out of this world, in the name of God the Father, Almighty, who created thee; in the name of Jesus Christ, the Son of the Living God, who suffered for thee; in the name of Holy Ghost, who sanctified thee; in the name of the angels, archangels, thrones and dominations, cherubim and seraphim; in the name of the patriarchs and prophets, of the holy apostles and evangelists, of the holy martyrs, confessors, monks and hermits, of the holy virgins and of all the saints of God: may thy place be this day in peace, and thy abode in holy Sion. Through Christ our Lord.’

CHAPTER XXVIII.

THE POPE'S BLASPHEMIES. THE POPE OPENS HIS MOUTH IN BLASPHEMY AGAINST GOD TO BLASPHEME THEM THAT DWELL IN HEAVEN.

“AND HE OPENED HIS MOUTH IN BLASPHEMY AGAINST GOD TO BLASPHEME HIS NAME AND HIS TABERNACLE AND THEM THAT DWELL IN HEAVEN.”—Verse 6.

By the expression “*them that dwell in heaven*,” we are to understand not only those who are actually in heaven, or those who are with Christ in paradise, but real Christians, *militant here on earth*. This interpretation of the passage we ground on that passage in St. Paul’s Epistle to the Ephesians :—“*But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins hath quickened us together with Christ, (by grace ye are saved) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus.*” (chap. ii. verses 4—6.)

Now real Christians, *who dwell in heaven, who are*

raised up together and are made to sit together in heavenly places in Christ Jesus, the Bishop of Rome blasphemes. No matter how holy, how exemplary, how godly their lives may be. He brands them all as HERETICS, and consigns them over without mercy to everlasting perdition.

The Cathari, or Puritans of the twelfth century, were denounced as HERETICS ; and yet Bernard scrupled not to draw their character as follows.—‘ If you ask them of their faith, *nothing can be more Christian* ; if you observe their conversation, *nothing can be more blameless* ; and what they speak *they prove by deeds*. You may see a man, for the testimony of his faith, frequent the Church, honour the elders, offer his gift, make his confession, receive the sacrament. *What more like a Christian ?* As to life and manners, *he circumvents no man, overreaches no man, and does violence to no man. He fasts much, he eats not the bread of idleness, he works with his hands for his support.*’

In the middle of this century, Peter Waldo, a rich merchant of Lyons, was led either to translate the Scriptures himself, or to procure their translation by others, into the vulgar tongue ; and thus had the honour of being the first individual who gave the word of God to the people in any modern language of Europe. No sooner did he and his followers employ the Scriptures, thus translated, in exposing the errors of the Church of Rome, than they were anathematized and excommunicated. In 1172, the Archbishop of Lyons inhibited him from teaching any

more, on pain of excommunication, and of being proceeded against as an HERETIC; to which Waldo replied, that though a layman, he would not be silent in a matter which concerned the salvation of his fellow-creatures. On this the Pope pronounced him an HERETIC, anathematized him and his adherents, and commanded the Archbishop to proceed against him with the utmost rigour. Waldo was compelled to leave Lyons, and to become a wanderer for the rest of his life. In anathematizing as a HERETIC this eminent servant of Christ, Alexander III. unconsciously verified the passage which we are considering:—“*And he opened his mouth in blasphemy against God to blaspheme them that dwell in heaven.*” Waldo was indeed a real Christian, one who *dwelt in heaven*. ‘Having clearly seen, from a careful perusal of the Scriptures, the only way of salvation, through faith in the righteousness of Christ, he was exceedingly desirous of communicating the same knowledge of divine truths to others. For this purpose he abandoned his mercantile pursuits, distributed his wealth among the poor; and, while they flocked to him to partake of his alms, he laboured to impress upon their minds the paramount importance of eternal concerns. He also maintained, at his own expense, several persons who were employed to recite and expound his translation to the people. Being driven from Lyons, he proceeded to Germany, carrying with him the glad tidings of salvation; and at length he settled in Bohemia, where he died, after having been engaged for nearly twenty years in publicly instructing the people.’

With respect to the character of the Waldenses, their bitterest persecutors were forced to bear testimony to the uprightness, integrity, and purity of life of these witnesses for the truth. An inquisitor, who wrote against them, describes them in the following language :—‘ These HERETICS are known by their manners and conversation. In behaviour they are composed and modest, and no pride appears in their apparel. They neither indulge in finery of attire, nor are remarkable for being ragged or mean. They get their livelihood by manual industry, as day-labourers or mechanics, and their teachers are weavers or tailors. They are not anxious about amassing riches, but content themselves with the necessities of life. They are chaste, temperate, and sober, and abstain from anger. Even when they work, they either learn or teach. In like manner, also, their women are very modest; avoiding backbiting, foolish jesting, and levity of speech, especially abstaining from lies and swearing.’ Seysillius, speaking of the Waldenses, says ;—‘ It much strengthens them, that, their HERESY excepted, they generally live a purer life than other Christians. They never swear but by compulsion, and seldom take the name of God in vain: they fulfil their promises with good faith; and, living for the most part in poverty, they profess that they at once preserve the apostolical life and doctrine.’ Lelenstenius, a Dominican, says of the Waldenses of Bohemia :—‘ In morals and life they are good: true in words, and unanimous in brotherly love; but their faith is incorrigible and vile, as I have

shown in my treatise.' Reinerius, the cruel persecutor, owns that the Waldenses frequently read the Holy Scriptures, and in their preaching cited the words of Christ and his Apostles concerning love, humility, and other virtues ; insomuch that the women, who heard them, were enraptured with the sound. He further says, that they taught men to live by the words of the Gospel and the Apostles ; that they led religious lives ; that their manners were seasoned with grace, and their words prudent ; that they freely discoursed of divine things, that they might be esteemed good men. He observes, likewise, that they taught their children and families the Epistles and Gospels. Claude, Bishop of Turin, wrote a treatise against their doctrines, in which he candidly owns that they themselves were blameless, without reproach among men, and that they observed the divine commands with all their might. Jacob de Riberia says that he had seen peasants among them who could recite the book of Job by heart ; and several others, who could perfectly repeat the whole New Testament. We must here add the testimony of that great historian, Thuanus, an enemy indeed to the Waldenses, though a fair and candid one. He is describing one of the vallies inhabited by this people in Dauphiny, which is called the stony valley. ' Their clothing,' he says, ' is of the skins of sheep ;—they have no linen. They inhabit seven villages : their houses are constructed with flint stone, with a flat roof covered with mud, which being spoiled or loosened with rain, they smooth again with a roller. In these they live

with their cattle, separated from them, however, by a fence ; they have besides, two caves set apart for particular purposes, in one of which they conceal their cattle, in the other themselves, when hunted by their enemies. They live on milk and venison, being by constant practice excellent marksmen. Poor as they are, they are content, and live separate from the rest of mankind. One thing is astonishing, that persons externally so savage and rude should have so much moral cultivation. They can all read and write. They understand French, so far as is needful for the understanding of the Bible and the singing of Psalms. You can scarcely find a boy among them, who cannot give you an intelligible account of the faith which they profess ; in this, indeed, they resemble their brethren of the other vallies ; they pay tribute with a good conscience, and the obligation of this duty is peculiarly noted in the confession of their faith. If, by reason of the civil wars, they are prevented from doing this, they carefully set apart the sum, and at the first opportunity pay it to the king's tax-gatherers.' The ecclesiastics, deputed by Francis I. to visit the Waldenses, returned with the following account of the HERETICS: ' They are a laborious race of people, who, about 200 years ago, emigrated from Piedmont, to dwell in Provence. By taking themselves to husbandry and feeding of cattle, they have restored many villages destroyed by the war, and rendered other desert and uncultivated places extremely fertile by their industry. By the information given us in the said county of Provence, we find them to be

a very peaceable people, beloved by their neighbours, men of good behaviour, of godly conversation, faithful to their promises, and punctual in paying their debts. They are a charitable people, not permitting any among them to fall into want. They are, moreover, liberal to strangers and the travelling poor, as far as their ability extends. And the inhabitants of Provence affirm, that they are a people who cannot endure to blaspheme, or name the devil, or swear at all, unless in making some solemn contracts, or in judgments. Finally, they are well known by this, that, if they happen to be thrown into any company where the conversation is loose or blasphemous to the dishonour of God, they instantly withdraw.'

The Bishop of Cavaillon once obliged a preaching monk to enter into conference with them, that they might be convinced of their errors, and the effusion of blood be prevented. This happened during a great persecution in 1540, in Merindol and Provence. But the monk returned in confusion, owning that he had never known in his whole life so much of the Scriptures, as he had learned during those few days in which he had held confession with the HERETICS. The Bishop, however, sent among them a number of doctors—young men, who had lately come from the Sorbonne, which was at that time the very centre of theological subtilty at Paris. One of them openly owned, that he had understood more of the doctrine of salvation from the answers of the little children in their catechism, than by all the disputations which he had ever heard. This is the testimony of Vesembe-

cius, in his oration concerning the Waldenses. The same author informs us further, that Lewis XII. importuned by the calumnies of informers, sent two respectable persons into Provence to make inquiries. They reported, that in visiting all their parishes and temples, they found no images or Roman ceremonies, but that they could not discover any marks of the crimes with which they were charged; that the Sabbath was strictly observed: that children were baptized according to the rules of the primitive church, and instructed in the articles of the Christian faith, and the commandments of God. Lewis, having heard the report, declared with an oath,—‘They are better men than myself or my people.’ One of the confessors of the same king, having by his orders visited the valley of Fraissinière, in Dauphiny, was so struck with the holy lives of the people there, that he exclaimed in the hearing of several competent witnesses,—‘I wish I myself were as good a Christian as the worst inhabitant of that valley!’ (For the above testimonies to the piety of the Waldenses we are indebted to Milner’s History of the Church, and Rev. H. C. O’Donoghue’s History of the Church and Court of Rome.)

Such were the Waldenses by the confession of their enemies! Did it never occur to their Romish persecutors that their doctrine of Justification by Faith only must have been the true doctrine, since it was productive of such good fruit? However the Waldenses might be stigmatized as HERETICS and their faith as a VILE HERESY;—however Romanists might boast that themselves were the true church; in the

former we see the fruits of genuine Christianity, in the latter a spirit of bitterness, malevolence, intolerance, and persecution. As Cain persecuted Abel, and Ishmael Isaac, so the Church of Rome the Waldenses. In the emphatic language of St. Paul; "*He that was born after the flesh persecuted him that was born after the Spirit.*" (Gal. iv. 20.)

Nothing can exceed the calumnies which were heaped upon the Waldenses. *Poor men of Lyons*, and *Dogs* were the usual terms of derision. In Provence they were called *cut-purses*. In Italy, because they observed not the appointed festivals, and rested from their ordinary occupations only on Sundays, they were called *Insabathas*; that is *regardless of Sabbaths*. In Germany they were called *Gazares*, a term expressive of every thing flagitiously wicked. In Flanders they were denominated *Turlupins*, that is *inhabitants with wolves*, because they were often obliged to dwell in woods and deserts. And because they denied the consecrated Host to be God, they were accused of *Arianism*, as if they had denied the divinity of Jesus Christ. Our old historian, Hoveden, calls them *Arians*. They were also called *Manichees*, *Ribalds*, *Sorcerers*, and even *Sodomites*. Like the primitive Christians, they were compelled by the cruelty of their enemies to have their religious meetings by night, and were then accused of *incest* and other abominable crimes. (See History of the Church, p. 100.) The Papacy "*opened its mouth in blasphemy against God to blaspheme them that dwell in heaven.*"

Nor has the term HERETIC been confined to those

who have denounced the errors of the Church of Rome and separated from her communion. About the beginning of the last century, the celebrated Father Quesnel, a learned Roman Catholic Priest in France, earned the appellation, at least in the estimation of Clement XI., by publishing '*the New Testament, with moral reflections upon every verse.*' By order of the Pope 101 Propositions were extracted from Quesnel's Reflections, and were solemnly condemned in the famous Bull 'UNIGENITUS' as erroneous and *Heretical*. Eight of these Propositions relate to the Holy Scriptures, and follow in consecutive order from the 79th to the 86th inclusive. We will put them down as they are arranged in the Pope's Bull.

1. 'It is useful and necessary at all times, in all places, and for all sorts of persons, to study and know the spirit, piety and mysteries of the Holy Scriptures.

2. 'The reading of the Holy Scriptures is for every body.

3. 'The sacred obscurity of the Word of God is no reason for the laity to excuse themselves from reading it.

4. 'The Lord's-day ought to be sanctified by Christians in reading pious books, and above all the Holy Scriptures. It is very prejudicial to endeavour to withdraw a Christian from reading them.

5. 'It is a great mistake to imagine that the knowledge of the mysteries of religion ought not to be imparted to women by the reading of the Sacred books. The abuse of the Scriptures, and the rise of

heresies, have not proceeded from the simplicity of women, but from the conceited learning of men.

6. 'To wrest the New Testament out of the hands of Christians, or to keep it closed up by taking from them the means of understanding it, is no other than to shut up or to close the mouth of Christ in respect of them.

7. 'To forbid Christians the reading of the Holy Scriptures, especially of the Gospel, is to forbid the use of light to the children of light, and to make them suffer a sort of excommunication.

8. 'To deprive the unlearned people of the comfort of joining their voice with the voice of the whole church, is a custom contrary to Apostolical practice, and to the design of God.'

These eight propositions, with those which precede, and those which follow, the Pope denounced as FALSE, CAPTIOUS, SHOCKING, OFFENSIVE TO PIOUS EARS, SCANDALOUS, PERNICIOUS, RASH, INJURIOUS TO THE CHURCH AND HER PRACTICE, CONTUMELIOUS, NOT ONLY AGAINST THE CHURCH, BUT LIKEWISE AGAINST THE SECULAR POWERS, SEDITIOUS, IMPIOUS, BLASPHEMOUS, SUSPECTED OF HERESY, AND PLAINLY SAVOURING THEREOF, AND LIKEWISE FAVOURING HERETICS, HERESIES AND SCHISM, ERRONEOUS, BORDERING VERY NEAR UPON HERESY, OFTEN CONDEMNED, AND, IN FINE, EVEN HERETICAL, AND MANIFESTLY REVIVING SEVERAL HERESIES, AND CHIEFLY THOSE CONTAINED IN THE INFAMOUS PROPOSITIONS OF JANSENIUS, EVEN IN THE VERY SENSE IN WHICH THOSE PROPOSITIONS WERE CONDEMNED.

The Pope, having peremptorily forbidden these HERETICAL Propositions to be taught or preached, concludes his Bull in the true Papal style :

‘ Let no one therefore infringe or audaciously oppose this our declaration, condemnation, mandate, prohibition and interdict. And if any one presume to attempt this, let him know that he will incur the indignation of ALMIGHTY GOD, and of his Blessed Apostles PETER and PAUL. Given at Rome, at St. Mary Major’s, in the year of our Lord 1713, on the sixth of the ides of September, and in the thirteenth year of our Pontificate.’

In this Bull we see plainly that the Pope is ANTI-CHRIST. What can ANTICHRIST do, which is not done in this Bull? We here behold the Pope forbidding the Scriptures to be read, and claiming, as his warrant for so doing, ‘ the authority of ALMIGHTY GOD, and his Blessed Apostles PETER and PAUL.’ The Proposition that ‘ The reading of the Scriptures is for every body,’ is denounced as *false, captious, shocking, offensive to pious ears, scandalous, pernicious, rash, injurious to the Church and her practice, impious, blasphemous, suspected of heresy, savouring of heresy, favouring heretics, heresy and schism, erroneous, bordering very near upon heresy, and, in fine, even heretical!*

Since he is a *Heretic*, who shall affirm that ‘ *the reading of the Scriptures is for every body,*’ it follows that *Moses is a Heretic*, who says, “ *Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live.*” (Deut.

viii. 3.) *The Psalmist is also a Heretic* for saying, "*Thy word have I hid in my heart, that I might not sin against thee.*" (Psalm cxix. 11.) *Isaiah is a Heretic* for saying, "*To the Law and to the testimony: if they speak not according to this word, it is, because there is no light in them.*" (Isa. viii. 20.) The Bull of Clement makes *St. Paul a Heretic* for asserting that "*All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works*" (2 Tim. iii. 16, 17) and for giving this advice to all, "*Let the word of Christ dwell in you richly in all wisdom.*" (Col. iii. 16.) The Bull makes *St. Peter a Heretic*, because he gives the following direction in his first Epistle, "*As new-born babes, desire the sincere milk of the word, that ye may grow thereby.*" (ii. 2.) The Pope's Anathema lights upon *our blessed Saviour himself*, who has said, "*Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me.*" (John v. 29.) In opposing the circulation of the Scriptures the Pope *opposes God*. In pretending the authority of Almighty God, the Pope *identifies himself with God*. And this is the very description of Antichrist, "*Who OPPOSETH and exalteth himself above all that is called God, or that is worshipped, so that he AS GOD sitteth in the temple of God, shewing himself that he is God.*" (2 Thess. ii. 4.)

As the Jews called our Saviour "*a Samaritan,*" so the Pope calls the most holy amongst Protestants

“*Heretics.*” And as the Jews contended for the propriety of their conduct, so the Papists would prove the propriety of theirs. “*Say we not well that thou art a Samaritan and hast a devil ?*” said the former. (John viii. 48.) “*Say we not well that ye are HERETICS and ministers of the devil ?*” say the latter. The following extracts from the New Popish Bible, published at Dublin 1818, under the sanction of Dr. Troy will prove the truth of our assertion.

‘*PROTESTANTS are HERETICS and SCHISMATICS, the BANE and DISEASE of this time.*’ (Note on John xvi. 28.)

‘*All the definitions and marks of a HERETIC fall upon them.*’ (Note on Titus iii. 10.)

‘*The Church of God, calling the Protestants’ doctrine HERESY, in the WORST part that can be, and in the WORST sort that ever was, DOTH RIGHT AND MOST JUSTLY.*’ (Note on Acts xxviii. 22.)

‘*The new pretended Church Service of England is in SCHISM and HERESY ; and therefore not only unprofitable but DAMNABLE.*’ (Note on Acts x. 9.)

‘*The house appointed for the holy sacrifice and sacrament of the body of Christ is now much more made A DEN OF THIEVES, being made A DEN FOR THE MINISTERS OF CALVIN’S BREED.*’ (Note on Mark xi. 17.)

‘*The prayer of a SCHISMATIC cannot be heard by heaven.*’ (Note on John xv. 7.)

‘*The speeches, preaching and writings of HERETICS are pestiferous, contagious, and creeping like a canker ; therefore Christian men must never hear their ser-*

mons, nor read their books.' (Note on 2 Timothy xi. 17.)

'As the devil, acknowledging the Son of God, was bid to hold his peace; so neither HERETICS' sermons must be heard, no, *not though they preach the truth*; so is it of their prayers and service, which, being never so good in itself, is not acceptable to God out of their mouths; yea, *it is no better than THE HOWLING OF WOLVES.*' (Note on Mark iii. 12.)

'A Christian man is especially bound to BURN and DEFACE ALL HERETICAL BOOKS.' (Note on Acts xix. 19.)

'*The translators of the English Protestant Bible ought to be ABHORRED TO THE DEPTHS OF HELL.*' (Note on Heb. v. 7.)

'Roman Catholics must avoid them (i. e. Protestants) because their familiarity is contagious and noisome to good men; but in matters of religion, in praying, reading their books, hearing their sermons, presence at their service, partaking of their sacraments, and all other communication with them in spiritual things, *it is A GREAT DAMNABLE SIN TO DEAL WITH THEM.*' (Note on John ii. 10.)

The Protestant clergy of all denominations are further described, in this authorized Popish Bible, as 'THIEVES, MURDERERS, AND MINISTERS OF THE DEVIL.' (Note on John x. 1.)

They and their flocks, as supporters of the Protestant heresy, are declared to be in a 'REBELLION and DAMNABLE REVOLT against the priests of God's

Church, that REBELLION which is the BANE of our days.' (Note on Heb. xiii. 17.)

The above notes are sufficiently violent; but those which follow prove that *the MURDER OF PROTESTANTS is authorized in this Popish Bible!*

'The good must tolerate the evil:' in other words, Roman Catholics must tolerate Protestants, 'when it is so strong, that it cannot be redressed without danger or disturbance of the whole church. *Otherwise, where evil men, be they HERETICS, or other MALEFACTORS, may be punished and suppressed without disturbance and hazard of the good, they may and ought by public authority, either spiritual or temporal, to be chastized or executed.*' (Note on Matt. xiii. 29.)

'All HERETICS, though in the beginning they may appear to have some show of truth, yet in due time their deceits and falsehood shall be known by all wise men; *though for troubling the state of such commonwealths, where unluckily they have been received, they CANNOT BE SO SUDDENLY EXTIRPATED.*' (Note on 2 Tim. iii. 9.)

Roman Catholics should be 'zealous and stout against HERETICS, of what sort soever; and should be zealous, remembering the example of holy Elias, who in zeal killed 450 false prophets.' (Note on Rev. ii. 6, 20.)

'If St. Paul appealed to Cæsar, not yet christened, how much more may we call for the aid of Christian princes for the PUNISHMENT OF HERETICS.' (Note on Acts xxv. 11.)

'When Rome puts HERETICS to DEATH, and allows

their punishment in other countries, their blood is not called the blood of saints, no more than the blood of THIEVES, MAN-KILLERS, and other MALEFACTORS ; for the shedding of which, by order of justice, no commonwealth shall answer.' (Note on Rev. xvii. 6.)

' Here we see what authority God was pleased to give to the church-guides of the Old Testament, deciding without appeal all controversies relating to the law, promising that they should not err therein ; and punishing with death such as proudly refused to obey their decisions ; *and surely he has not done less for the church-guides of the New Testament.*' (Note on Deut. xvii. 12.)

Upon these six notes, *which authorize the murder of Protestants*, we beg to make a few remarks.

The *first* note proves that Roman Catholics tolerate Protestantism, *only when it is expedient to do so*. When Protestants may be punished without disturbance and hazard, they are to be '*chastised or executed.*'

The *second* note authorizes the *extirpation of Protestantism* ; gradually, if not suddenly.

The *third* note bids Roman Catholics be stout against Protestants, after the example of Elijah, who, in zeal, killed 450 false prophets. The proper answer to this note is given by St. Luke.

" And it came to pass, when the time was come, that he should be received up, he stedfastly set his face to go to Jerusalem, and sent messengers before his face : and they went, and entered into a village of the Samaritans to make ready for him. And they did

not receive him, because his face was as though he would go to Jerusalem. And when his disciples, James and John, saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as ELIAS did? But he turned and rebuked them, saying, Ye know not what manner of spirit ye are of. For the Son of Man is not come to destroy men's lives, but to save them." (Luke ix. 51—56.)

In the *fourth* note we have a specimen of Popish logic. Because St. Paul appealed to Cæsar *for self-preservation*, it is inferred that Roman Catholics may appeal to Christian princes *to aid them in committing murder!*

The *fifth* note is most unfortunate. In order to elude the proof that Rome is the Babylon of the Revelation, arising from the fact that Rome has been '*drunken with the blood of the saints, and with the blood of the martyrs of Jesus,*' it is asserted that '*when Rome puts HERETICS to DEATH, and allows their punishment in other countries, their blood is not called the blood of saints, no more than the blood of THIEVES, MAN-KILLERS, AND OTHER MALEFACTORS; for the shedding of which, by order of justice, no commonwealth shall answer.*' In this note, Protestants are numbered with THIEVES, MAN-KILLERS, AND OTHER MALEFACTORS, even as the Saviour was, (Matt. xxvii. 38. Mark xv. 7. Luke xxiii. 32.) But this violent speaking does no good to the cause of Popery. It only furnishes another proof that *the Beast is the Papacy, and that Babylon is Rome.* For

of the Beast it is said, "*He opened his mouth in blasphemy against God to blaspheme his name and his tabernacle, and them that dwell in heaven.*"

The *sixth* note is worthy of especial attention, since it corroborates what DENS has said in the chapter in which he asserts the propriety of putting heretics to DEATH. Both Dr. Troy and Dens make the Jewish theocracy their rule for the crime of murdering heretics. The observation of Dens is as follows :—

‘ This is confirmed, because God, in the Old Testament, ordered the false prophets to be slain, and in Deut. (chap. xvii. ver. 12,) it is ordained, that whosoever is proud, and unwilling to obey the commands of the priest, let him be put to death.’

‘ The same is proved by the condemnation of the fourteenth article of John Huss, in the Council of Constance.’

In order that the passage in Deuteronomy may apply to the Papacy, it is necessary that the Papacy be conceded to be *a Theocracy*. It is indeed *a Theocracy* in which *the POPE is GOD*. For the Pope ‘ *as God, sitteth in the temple of God, shewing himself that he is God.*’

But the passage in Deuteronomy is not sufficient for Dens. He refers us to *the murder of John Huss* in the council of Constance. However Dens, and the admirers of Dens’ Theology, may exult in a deed which has affixed eternal infamy on the Council of Constance, the Emperor Sigismund, whose public faith was violated, was compelled to blush at the sudden and unexpected rebuke of the undaunted.

martyr. Roman Catholics may have forgotten this circumstance. But Charles V. remembered it. For when he was solicited at the Diet of Worms to arrest Luther notwithstanding the safe conduct which he had granted him, he replied, '*I should not choose to blush with my predecessor Sigismund.*'

As the Jews said to our Saviour, "*Thou art a SAMARITAN and hast a DEVIL,*" so the Papists in effect said to John Huss, '*Thou art a HERETIC and hast a DEVIL.*' They put a paper coronet on his head, on which they had painted *three devils*, with this inscription, ARCH-HERETIC, and said, '*We devote thy soul to the infernal devils!*' 'I am glad,' said the martyr, 'to wear this crown of ignominy for the love of Him, who wore a crown of thorns.'

When the painted paper was placed upon his head, one of the Bishops said, '*Now we commit thy soul to the Devil!*' 'But I,' said Huss, 'commit my spirit into thy hands, O Lord Jesus Christ; unto thee I commend my spirit, which thou hast redeemed.' The Council now ordered this sentence to be pronounced, namely, 'The holy Synod of Constance declares, that John Huss ought to be given up to the secular power, and does accordingly so give him up, considering that the church of God has no more to do with him.'

When he came near to the place of execution, he kneeled and prayed with such fervour that some of the people said aloud, 'What this man has done before, we know not; but we hear him now offer up most excellent prayers to God.' The elector Palatine

prevented him from speaking to the people, and ordered him to be burned. 'Lord Jesus,' said Huss aloud, 'I humbly suffer this cruel death for thy sake, and I pray thee to forgive all my enemies.' His paper crown falling from off his head, the soldiers put it on again, saying, that '*it must be burnt with the devils whom he had served.*' His neck was fastened to the stake, and the wood was piled about him. The elector advanced to exhort him once more on the often-repeated subject of retraction. 'What I have written and taught,'—these were the words of Huss—'was in order to rescue souls from the power of the devil, and to deliver them from the tyranny of sin; and I do gladly seal, what I have written and taught, with my blood.' The elector withdrawing, the fire was kindled, and Huss was soon suffocated, having called on God as long as he could speak. (Milner's Hist. of Church, vol. iii. p. 366.)

Such was the martyrdom of Huss, which is held up as a warning to all HERETICS! We now return to Dr. Troy.

'No HERETICS can possibly be saved, though they shed their blood for Christ's name; though they die among heathens or Turks for defence of truth, or some article of Christ's religion; and they who now-a-days die in defence of their heresies are on that account MORE DAMNABLE.' (Note on 1 Cor. xiii. 3.)

In the Preface to this Popish Bible, the words of Tertullian are perverted and used against the Protestant clergy: 'Who are you? and from whence came you? What do you in my possession? I

possessed it of old. I am heir of the Apostles. As they provided by their Testament, as they committed it to my credit, as they adjured me, so do I hold it. You surely they disinherited always, and have cast you off as enemies.'

From this Preface it appears also that the Protestant clergy and their flocks are *not to be allowed even the possession of the Sacred Scriptures*. 'No HERETICS have right to the Scriptures, but are usurpers: the Catholic (Roman) Church being the true owner and faithful keeper of them.'

As to the Romish Church being '*the true owner*' of the Scriptures, we have only to observe that the Scriptures ought to be as free to all as the air we breathe. *The word of God ought not to be bound, but to have free course and be glorified.* (2 Tim. ii. 9. 2 Thess. iii. i.) And as to the Romish Church being '*the faithful keeper*' of the Scriptures, we may remark, that she has been as faithful a keeper of the trust, which she says has been assigned to herself exclusively, as he was, who "*went and digged in the earth and hid his lord's money.*" (Matt. xxv. 18.)

The bitter spirit against Protestantism, so manifest in the notes of Dr. Troy's Bible, and in the pages of Dens, is apparent also in the Bull of the present Pope, before referred to. In this Bull the following expressions occur: 'Huic sane scelestissima deliramenta, consiliaque conspirarunt Waldensium, Beguardorum, Wiclefistarum, aliorumque hujusmodi filiorum Belial, qui humani generis sordes, ac dedecora fuere, merito idcirco ab Apostolica hac Sede toties

anathemate confixi. Nec alia profecto ex causa omnes vires intendunt veteratores isti, nisi ut cum Luthero ovantes gratulari sibi possint *liberos se esse ab omnibus*; quod ut facilius celeriusque assequantur, flagitiosiora quælibet audacissime aggrediuntur.'—
'To this point have conspired the most wicked ravings and machinations of Waldenses, Beguards, Wiclefists, and other SONS OF BELIAL of this description, who have been the scum and disgrace of mankind, whom I have on that account so often deservedly anathematized from this Apostolic See. For no other cause forsooth do those crafty knaves exert their whole strength, unless to be able to exult with Luther, and congratulate themselves that they are free from all; and that they may attain this with greater ease and expedition, they most audaciously attempt, as they list, things more flagitious.'

In this Bull the Pope "*blasphemes those who dwell in heaven,*" and in so doing "*blasphemes God himself.*" He "*opens his mouth in blasphemy against God.*" Since LUTHER was mainly instrumental in subverting the dominion of "*the Man of Sin*" and exposing the abominations of "*the Mystery of Iniquity,*" no wonder that the Pope should "*open his mouth in blasphemy against*" him. It has been well observed that 'for the strength of our argument with the Romanists, we can well afford to give up Luther to the condemnation of his enemies and the holiness of our cause shall lose thereby no jot of its sacred majesty: but for the interests of truth, for the due appreciation of the work of God's Spirit, for the unquestionable obligation to honour those whom God

has honoured, we dare not so 'offend against the generation of God's children,' as to allow this dishonourable and unfounded cavil; and we hold ourselves bound, in all humility and uprightness, to bless God for his singular grace bestowed upon that his eminent servant, and to acknowledge with all thankfulness that the Spirit of the Lord not only employed him to lift up the standard in that glorious conflict, but rested upon him also in an abundant measure—not only as a Spirit of boldness and "power," of wisdom and of "a sound mind," but as a spirit of holiness, and faith, and zeal for his Saviour's glory.' (Sermon by the Rev. Professor Scholefield for the Prayer-Book and Homily Society, p. 28.)

In *blaspheming* the people of God the Papacy shows itself the Beast. In accusing the Reformers of *Heresy* and calling them '*Sons of Belial, the scum and disgrace of mankind,*' the Pope unwittingly fulfils the text: "*And he opened his mouth in blasphemy against God to blaspheme his name and his tabernacle, and them which dwell in heaven.*" Whilst the Pope blasphemes, let Protestants act up to their principles. If Luther was called '*a Heretic,*' so was St. Paul. Let us follow these men of God, as they followed Christ. And "*after the way which*" Roman Catholics "*call HERESY, so*" let us "*worship the God of our Fathers.*" (Acts xxiv. 14.)

CHAPTER XXIX.

POWER HAS BEEN GIVEN TO THE PAPACY TO MAKE WAR
WITH THE SAINTS AND TO OVERCOME THEM.

“AND IT WAS GIVEN UNTO HIM TO MAKE WAR
WITH THE SAINTS AND TO OVERCOME THEM.”—
Verse 7.

THE sixth verse of this Chapter describes the SAYINGS
OF POPEERY; the verse before us its DOINGS.

The best definition of a *Popish Bull* is the one
given by St. John:—“*a great thing and a blasphemy.*”
The Beast has “*a mouth speaking great things and
blasphemies:*” (verse 5.) in other words, the Pope
“*has a mouth speaking*” *Bulls*. And the Pope, in issu-
ing his *Bulls*, “*opens his mouth in blasphemy against
God to blaspheme his Name, and his Tabernacle, and
them which dwell in heaven.*” The Pope’s blasphemies
we have considered; we are now to consider his
doings.

And in entering on the subject of Popish persecu-
tion, we are to remember that “*the ten horns*” are
said to “*give their strength to the Beast, till the
words of God be fulfilled*” (Rev. xvii. 13, 17)—they

“receive power as kings one hour (i. e. simultaneously or synchronously) with the Beast. These have one mind and shall give their power and strength to the Beast. These shall make war with the Lamb, and the Lamb shall overcome them;” though they may *“overcome the saints”* for a season. *“For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the Beast, until the words of God shall be fulfilled.”* From this prophecy we should expect to find the secular power in league with the ecclesiastical, the kingdoms of Europe in league with the Pope, in the bloody work of Extirpation of Heresy so called. Accordingly, the page of History coincides with that of Prophecy.

In the year 727, *“the Beast rose out of the sea, having seven heads,”* which are *“the seven mountains on which the woman sitteth.”* But, though the Beast had seven heads in one point of view—for they represented, as we have seen, the *Seven Hills* and the *Seven Sacraments* on which Rome and the Church of Rome are seated—yet, in another point of view, the seven heads had fallen off, for they denote *“seven kings.”* In the year 727, the Seventh Head fell off, and the Dukedom of Rome was usurped by the Pope. The Beast was then *“the Eighth.”* It was as if the King of England were to die and his throne were usurped by the Archbishop of Canterbury.

But the Beast did not attain his full size till the 13th century, under the Pontificate of Innocent III. The Beast was then *the wonder of the world—stupor mundi*—for power and cruelty. *His food was human*

flesh—his drink was human blood! The Church of Rome “*was drunken with the blood of the saints, and with the blood of the martyrs of Jesus.*” And yet the Church of Rome called herself *the only true Church*, and stigmatized “*the martyrs of Jesus*” with the name of *Heretics!* When the Apostle John saw this in apocalyptic vision, “*he wondered with a great admiration.*” (Rev. xvii. 6.)

The 27th Canon of the third Council of Lateran, convened under Alexander III. A. D. 1179, was terribly severe against the Albigenses. It subjected to a ‘curse, both the Heretics themselves, their protectors or harbourers, and all persons who should admit them into their houses or lands’—and decreed ‘that their houses and goods should be confiscated, and themselves reduced to slavery by their Princes.’ The Canon ‘took off two years penance from such of the faithful as should, by the council of the Bishops, take up arms against the Heretics for the purpose of subduing them.’ This exterminating statute having been confirmed by the reigning Pontiff, and subsequently ratified by the Council of Trent, stands at the present day as ‘part and parcel’ of the unaltered law of the Church of Rome.

But this Canon, terrible as it was, denounced Heretics with less precision than the third Canon of the Fourth Lateran Council, convened under Pope Innocent III. A. D. 1215. This tremendous Canon ‘declares that all Heretics are excommunicated and anathematized, and, on conviction, are to be given up to the secular powers, in order to be duly punished.

Those who are suspected only, except they prove their innocence, are to be anathematized, excommunicated, and, if they continue in that state for a year, to be condemned as Heretics. Secular Magistrates, of whatever degree, are to be compelled to exert their utmost endeavours for the extirpation of all Heretics ; and if any Governor neglect to do this, he is to be excommunicated, and, after a year, as before, denounced to the Pope, who shall absolve his subjects from their allegiance, and let true Catholics take possession of his country. The Catholics who take the Cross for the purpose of exterminating Heretics, shall be entitled to the same indulgences and privileges with Crusaders to the Holy Land. Excommunication, and all sorts of disabilities and penalties connected with it, are denounced on the favourers of Heretics ; and Bishops and Archdeacons are enjoined ; wherever any Heretics are reported to live, to take, once in the year at least, information concerning them on oath from some of their neighbours ; who, if they refuse the oath, are themselves to be accounted Heretics.' (History of the Church and Court of Rome, Vol. i. p. 205.)

The Papacy did indeed "*make war with the*" Waldenses, and "*overcome them.*" They were starved ; they were suffocated ; they were burned ; they were buried alive ; they were slain with the sword ; they were tormented with hornets, wasps and hives of bees : they suffered persecution in every form which the ingenuity of man or devil could invent. But in all their tribulations they were "*more than Conquerors*

through Him who loved them." In the town of Beziers alone 23,000 victims were sacrificed to Popish cruelty, and the city itself was destroyed by fire. As the Crusaders were entering the gates, inquiry was made of the Legate, how they should act in regard to the Roman Catholics ; to which Arnold, Abbot of Citeaux, the leader of the Popish forces, replied, " Kill them all,—the Lord knoweth them that are his." Accordingly—a universal massacre ensued ; men, women and children were all destroyed ; and Beziers was no more.

After nearly 30 years of cruel persecution, during which upwards of a million of the Albigenses were put to death, they were almost wholly destroyed, or driven from their country. During all that period blood never ceased to flow, nor the flames to devour their victims in Albigeois and the surrounding country ; whilst a few, who escaped the edge of the sword, fled for refuge to the valleys of Piedmont, or, took up their abode in Austria, Bohemia, and other kingdoms, to which the horrors of persecution had not yet extended.

In *England*, during the reign of Queen Mary, "*it was given to the Beast to make war with the Saints, and to overcome them.*" The names of John Rogers, Lawrence Saunders, Hooper, Taylor, Bradford, Leaf, Bradford's stake-fellow, Ridley, Latimer, Philpot and Cranmer, occur to every one, and will be held in everlasting remembrance. ' The constancy of the martyrs, and the manifest sympathy of the people, provoked the persecutors to further cruelty. What

they could not effect by the fear of death, they hoped to accomplish by torments in prison : their victims were fastened by the feet, hands and neck, in the most painful postures ; they were scourged and beaten, tortured with fire, and deprived of food. When Gardiner sent his alms-basket to the prison, he sent with it strict charge that not a scrap should be given to the *heretics*. *The Catholic Princes had determined to root out what they called heresy by fire and sword.* England and Spain were the only countries where they could as yet act upon this determination, and they pursued it in both to the uttermost. Cardinal Pole ordered registers to be kept of all persons who were reconciled to the Romish Church in every place and parish, that proceedings might be instituted against all whose names were not entered there. Commissioners for inquisition were appointed, with power to summon and examine any persons upon oath touching their faith, and to seize upon the property of all who did not appear to answer their interrogatories. The only measure wanting to perpetuate the spiritual bondage of the nation, was the establishment of one of those accused tribunals which were at that time in full operation under the Spanish government ; and this, in all likelihood, would have been done, if Mary's unhappy life had been prolonged. *During the four years that this persecution continued, it appears, by authentic records, that two hundred and eighty-eight persons were burnt alive ; the number of those who perished in prison is unknown.*—(Book of the Church, p. 237—239.)

When Elizabeth mounted the throne, "*the Beast*" lost his power in England. He did indeed "*open his mouth*" and shew his "*iron teeth*;" he did indeed, by his Bulls, *cut her off as a heretic, and favourer of heretics, from the unity of the body of Christ; deprive her of her pretended title to the kingdom, and of all dominion, dignity and privilege whatsoever; absolve all her subjects from their allegiance; forbid them to obey her or her laws; and include all who should disregard this prohibition in the same sentence of excommunication.*

All this the Pope did. More than this he could not do in England. The English would neither rebel against their Queen, nor submit to the yoke of Popery.

But on the continent the case was different. Popery was triumphant. *It was given to the Beast to make war with the saints and to overcome them.* The "*audacity*" of the Romish Church "*was never greater, its frauds never more numerous, its cruelties never more atrocious, than at that time.* If the horrors of Queen Mary's reign had not been fresh in remembrance, the character of that bloody church would have been sufficiently displayed by the proceedings of the Spanish and Portuguese Inquisitions, then in full activity; and by the merciless persecution which had now driven the Dutch to assert their liberty in arms. What the Catholics were doing in those countries, they had done in this, and beyond all doubt would eagerly have done again, if the power had been once more in their hands. *Persecution was*

their duty, if they believed in their own principles ; it was enjoined by the highest authority,—that of a general council with a Pope at its head. In England, indeed, they pleaded for toleration, saying, that the attempt to force belief was repugnant to all laws ; that no man can, or ought to be, constrained to take for certain what he holdeth for uncertain ; that, for the love of God, it behoved us to forget and forgive all griefs, and love one another : and that, when all was done, to this we must come at last. *Nothing could be more just than this argument, and nothing more contrary to their own practices.* For they avowed the principle of intolerance wherever they had the power, and acted upon it without compunction to the utmost extent. Nothing in the Mexican or Carthaginian superstitions, (the two most horrible of the heathen world) was ever more execrable than the persecutions exercised in Elizabeth's age, by the Romish Church, wherever it was dominant. The cruelty of Nero toward the Christians was imitated in Paris at the inauguration of Henri II. : as a part of the solemnity and of the rejoicings, Protestants were fastened to the stake in the principal streets, and the piles were kindled at such times, that the King might see the martyrs enveloped by the flames in their full force, at the moment when he should pass by ! The parliament of Paris made a decree, declaring it lawful to kill Hugonots, wherever they could be found ; and they ordered this decree to be read every Sunday in every parish church. The massacre of St. Bartholomew's day completed the crimes of that guilty city,

and made the perfidy of the Romish Church as notorious as its corruption and its inhumanity. The head of Coligny, after having been presented to the King and the Queen-mother, was embalmed and sent to Rome, that the Cardinal of Lorraine and the Pope might have the satisfaction of beholding it. *Public rejoicings were made at Rome for this accursed event. A solemn service of thanksgiving was performed, at which the Pope himself assisted; and medals were struck in honour of the most enormous crime with which the annals of the Christian world had ever been stained.*" (Book of the Church, vol. ii. p. 268—270.)

In France, during the reign of Louis XIV. "*it was given to the Beast to make war with the saints and to overcome them.*" No persecution was ever more bloody than that which followed the Revocation of the Edict of Nantes. 'It must be acknowledged,' says Bishop Burnet, 'that here was one of the most violent persecutions that is to be found in history. In many respects it exceeded them all, both in the several inventions of cruelty, and in its long continuance. I went over the greatest part of France, while it was in its hottest rage, from Marseilles to Montpellier, and from thence to Lyons, and so to Geneva. I saw and knew so many instances of their injustice and violence, that it exceeded even what could have been well imagined: for all men set their thoughts at work to invent new methods of cruelty. In all the towns through which I passed, I heard the most dismal accounts possible; but chiefly at Valence, where one Derapine seemed to exceed even the furies

of Inquisitors. One in the streets could have known the new converts, as they were passing by them, by a cloudy dejection that appeared in their looks and deportment. Such as endeavoured to make their escape and were seized (for guards and secret agents were spread along the whole roads and frontiers of France) were, if men, condemned to the galleys; and, if women, to monasteries. To complete this cruelty, orders were given, that such of the new converts as did not at their death receive the sacrament, should be denied burial: and that their bodies should be left where other dead carcases were cast out, to be devoured by wolves or dogs. The fury that appeared on this occasion did spread itself with a sort of contagion: for the attendants and other officers that had been mild in the former part of their lives, seemed now to have laid aside the compassion of Christians, the breeding of gentlemen, and the common impressions of humanity. The greatest part of the Clergy, the Regulars especially, were so transported with the zeal that their king shewed on this occasion, that their sermons were full of the most inflamed eloquence that they could invent, magnifying their king in strains too indecent and blasphemous to be mentioned by me. Here was such a real instance of the cruel and persecuting spirit of Popery, wheresoever it prevailed, that few could resist this conviction: so that all men confessed that the French Persecution came very seasonably to awaken the (English) nation, and open men's eyes in so critical a conjuncture: for upon this session of parliament all did depend. Men and

women of all ages, who would not yield, were not only stripped of all they had, but kept long from sleep, driven about from place to place, and hunted out of their retirements. The women were carried into nunneries ; in many of which they were almost starved, whipped and barbarously treated.'

The testimony of Bishop Burnet is corroborated by that of Voltaire. 'After all the churches of the Reformed were demolished, and their pastors banished, nothing more remained than to retain in the Roman communion such as had quitted their religion. There were about 400,000 of these in the kingdom soon after the Revocation of the Edict of Nantes. These were obliged to go to mass and to communicate ; some who refused the host after having once received it were *burnt alive*. The bodies of such as refused to receive the sacrament at their death were drawn upon a hurdle and cast upon a dunghill. Ministers returning into the kingdom were subject to the penalty of death, and a reward of five thousand five hundred livres was promised to any one who should inform against them. Several returned and were either *hanged or broken upon the wheel*. The Protestants assembled everywhere to sing Psalms and to pray, though the penalty of *death* was denounced against all such as should hold these assemblies.'

(Age of Louis XIV.)

In Spain "*it has been given to the Beast to make war with the saints and to overcome them.*" It is the boast of that unhappy country that she has, by her Inquisitions and *Autos da-fê*, driven away all heresy ;

but to boast in this is to glory in her shame. Spain has obtained her wish. She has driven away what she is pleased to call heresy ; and the consequence is, that by the righteous judgment of God, she is degraded in the scale of nations.

In Portugal it has been "*given to the Beast to make war with the saints and to overcome them.*" Who can read Dr. M. Geddes' account of an *Act of Faith* in Lisbon in the year 1682, and contemplate the exhibition, when *the dogs' beards are to be made* by thrusting flaming furzes into their faces, which is always accompanied *by loud demonstrations of joy* ; when, by contrivance, the victims are placed so high above the flames, that they are really *roasted*, not burnt to death ; and the intervening cry, *Misericordia par amor de Dios*,—the whole beheld, as the author repeats in this instance, with such transports *of joy and satisfaction*, as are shewn on no other occasions, by a people who are yet accustomed tenderly to lament other executions. Who can contemplate a scene like this without involuntarily striving to relieve his sickening spirit with the scriptural exclamation, '*How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?*' (See Indexes of the Church of Rome, p. 300.)

In Italy, "*it has been given to the Beast to make war with the saints and to overcome them.*" The manner in which the province of Calabria was cleared of heretics was most horrid. We will give the account in the words of a Roman Catholic, servant to Ascanio Carraccioli, who witnessed the scene.

‘ Most illustrious Sir Having written you from time to time what has been done here in the affair of heresy, I have now to inform you of the dreadful justice which began to be executed on these Lutherans, early this morning, being the 11th of June. *And, to tell you the truth, I can compare it to nothing but the slaughter of so many sheep.* They were all shut up in one house as in a sheep-fold. The executioner went, and, bringing out one of them, covered his face with a napkin, or *benda*, as we call it, led him out to a field near the house, and, causing him to kneel down, *cut his throat with a knife.* Then, taking off the bloody napkin, he went and brought out another, whom he put to death after the same manner. In this way, the whole number, amounting to eighty-eight men, were butchered. I leave you to figure to yourself the lamentable spectacle, *for I can scarcely refrain from tears while I write; nor was there any person, who after witnessing the execution of one, could stand to look on a second.* The meekness and patience with which they went to martyrdom and death are incredible. Some of them at their death professed themselves of the same faith with us, but the greater part died in their cursed obstinacy. All the old men met their death with cheerfulness, but the young exhibited symptoms of fear. *I still shudder while I think of the executioner with the bloody knife in his teeth, the dripping napkin in his hand, and his arms besmeared with gore, going to the house and taking out one victim after another, just as a butcher does the sheep which he means to kill.* According to orders,

waggon's are already come to carry away the dead bodies, which are appointed to be quartered, and hung up on the public roads from one end of Calabria to the other. Unless his Holiness and the Viceroy of Naples command the Marquis de Buc-cianici, the governor of this province, to stay his hand and leave off, he will go on to put others to the torture, and multiply the executions, until he has destroyed the whole. *Even to-day, a decree has passed that a hundred grown up women shall be put to the question, and afterwards executed ;* in order that there may be a complete mixture, and we may be able to say, in well-sounding language, that so many persons were punished, *partly men and partly women*. This is all I have to say of this act of justice. It is now eight o'clock, and I shall presently hear accounts of what was said by these obstinate people as they were led to execution. Some have testified such obstinacy and stubbornness as to refuse to look on a crucifix or confess to a priest ; and they are to be *burnt alive*. The heretics taken in Calabria, amount to sixteen hundred, all of whom are condemned : but only eighty-eight have as yet been put to death. This people came originally from the valley of Angrogna, near Savoy, and in Calabria are called Ultramontani. Four other places in the kingdom of Naples are inhabited by the same race, but I do not know that they behave ill ; for they are a simple unlettered people, and, I am told, shew themselves sufficiently religious at the hour of death.' For this account we are indebted to the researches of

Dr. M'Crie, who adds ;—‘ Lest the reader should be inclined to doubt the truth of such horrid atrocities, the following summary account of them, by a Neapolitan historian of that age, may be added. After giving some account of the Calabrian heretics, he says,—‘ Some had their throats cut, others were sawn through the middle, and others thrown from the top of a high cliff : all were cruelly but deservedly put to death. It was strange to hear of their obstinacy : for while the father saw his son put to death, and the son his father, they not only exhibited no symptoms of grief, but said joyfully that they would be angels of God ; so much had the devil, to whom they had given themselves up as a prey, deceived them.’ (History of the Reformation in Italy, pp. 305-7.)

It is to be observed that these persecutions were sanctioned by the Popes. The canons of the fourth Council of Lateran were drawn up by Pope Innocent III. and the bishops signified their assent in silence. The third canon of this council enforces persecution on Roman Catholics *as a duty*. The account of the massacre on St. Bartholomew's day (Aug. 24, 1572) was received at Rome with ecstasy, and public thanks returned to heaven. Not only was the assassination of Henri III. applauded throughout the Catholic world ; but the Pope went so far as to say that the murderer, James Clement, a Dominican monk, had performed ‘ *a famous and memorable act, not without the special providence of God, and the suggestion and assistance of the Holy Spirit !*’ Nor did Sixtus V. stop here ; but in the height of his

admiration and the exuberance of his joy scrupled not to *compare this holy deed with the Incarnation and the Resurrection!!!* With Pius V. who was created Pope in the year 1566, the Inquisition mounted the Papal throne. His elevation to the popedom was followed by a hot persecution in Rome and the States of the Church. It raged with great violence in Bologna, where persons of all ranks were promiscuously subjected to the same imprisonment and tortures and death. 'Three persons (says a writer of that time) have lately been burnt alive in that city, and two brothers of the noble family of Ercolani seized on suspicion of heresy, and sent bound to Rome.' At the same time many of the German students in the university were imprisoned, or obliged to fly. The following description of the state of matters in the year 1568 is from the pen of one who was residing at that time on the borders of Italy.—'At Rome some are every day burnt, hanged, or beheaded: all the prisons and places of confinement are filled, and they are obliged to build new ones. That large city cannot furnish gaols for the numbers of pious persons who are continually apprehended. A distinguished person, named Carmesecchi, formerly ambassador to the duke of Tuscany, has been committed to the flames.' (Hist. of Reformation in Italy, p. 313.) Pope Pius V. died recommending the Inquisition to the assembled cardinals, as the surest bulwark of the Catholic Church.

The account of Rome in the year 1568 affords an awful comment on the words of Scripture:—"And

in her was found the blood of prophets, and of saints, and of all that were slain upon the earth." (Rev. xviii. 24.) In Rome Pagan was found the blood of the martyrs of Jesus; and the same has been found in Rome Papal. And if the city of Rome has been defiled with blood, how much more the Church of Rome! that church, which was seen by St. John, "*drunken with the blood of the saints, and with the blood of the martyrs of Jesus.*" How awfully have the words of prophecy been fulfilled in the persecutions of the Papacy!—" *And it was given unto him to make war with the saints, and to overcome them.*" Not only has the Papacy put heretics to death, but the *burning them alive* has been matter for *infinite and unspeakable joy*. Let us hear Mr. Mendham upon this point.

'With surprise and horror I have met with a confirmation of this fiendish practice, as it may be called, in the *History of the Crusades against the Albigenses*, &c. translated from SISMONDE DE SISMONDI'S *General History of the French*, where p. 77, the Pilgrims are reported to have collected their prisoners, heretics, '*and burned them alive with the utmost joy*;' again, p. 78, '*the pilgrims seizing nearly sixty heretics, burned them with infinite joy*;' and p. 106, '*seven heretics*,' says the Monk of Citeaux, '*were seized by our pilgrims, and burned with unspeakable joy.*' All this written with approbation and exultation by the agents themselves!' (Indexes of the Church of Rome, p. 301, note.)

Voltaire in his History of Louis XIV. adduces the

persecution in France upon the Revocation of the edict of Nantes as one instance among many, wherein Christianity has entailed misery upon mankind ; and exclaims with an air of triumph, *Behold the fruits of the Christian Religion !* He ought to have said, *Behold the fruits of POPERY !* The fruits of Christianity should have been sought, where they would have been found—not amongst the persecuting Papists—but amongst the persecuted Protestants : amongst whom they would have been found in rich abundance ; even “ *love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.*” (Gal. v. 22, 23.) Whatever Infidels may think, *Popery is not to be confounded with Christianity.* They are as different as the Scarlet Lady of Babylon, and the Bride, the Lamb’s Wife ; as the BEAST, who is Antichrist, and CHRIST himself.

If we would look at the persecutions of the Papacy in the proper light, we should find that they tend to establish the truth of Christianity by exhibiting the fulfilment of Prophecy. It is written, “ *I beheld, and the same horn made war with the saints, and prevailed against them.*” (Dan. vii. 21.) It is written, “ *He shall wear out the saints of the Most High, and think to change times and laws ; and they shall be given into his hand, until a time, and times, and the dividing of a time.*” (Dan. vii. 25.) It is written, “ *He shall destroy wonderfully, and shall prosper and practise, and shall destroy the mighty and the holy people.*” (Dan. viii. 24.) It is written, “ *And power was given unto him to continue (practise) forty and*

two months." (Rev. xiii. 5.) It is written, "*And it was given unto him to make war with the saints, and to overcome them.*" (Rev. xiii. 7.) It is written, "*And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus ; and when I saw her, I wondered with great admiration.*" (Rev. xvii. 6.) It is written, "*And in her was found the blood of prophets and of saints, and of all that were slain upon the earth.*" (Rev. xviii. 24.) These predictions have received their accomplishment in the persecutions of the Papacy.

CHAPTER XXX.

THE BEAST A CATHOLIC.

“AND POWER WAS GIVEN HIM OVER ALL KINDREDS
AND TONGUES AND NATIONS.”—Verse 7.

THERE is an axiom of Euclid, the truth of which no one disputes, but a Roman Catholic. The axiom is this : *The whole is greater than its part*. If the Romish Church had but attended to this axiom she would have been content with calling herself *part of Christ's Church*, instead of claiming to be the *whole* ; she has however arrogated to herself the title of *the Catholic Church*. Cardinal Bellarmine lays it down as one mark of the true Church, that she should call herself *Catholic*. Accordingly, every member of the Church of Rome calls his Church the *Catholic Church*, his faith the *Catholic faith*, and himself a *Catholic*.

In the present day, Romanists are offended with the term *Roman Catholic*, and glory in the appellation of *Catholic*. Be it so. The Beast in the Revelation is a *Catholic Beast*, being possessed of *Catholic* or *Universal* power : for “*power was given him over*

all kindreds and tongues and nations.” ‘Let the Romanists boast therefore, that their’s is the *Catholic Church* and *Universal Empire*: this is so far from being any evidence of the truth, that it is the very brand infixed by the Spirit of prophecy.’—(Bishop Newton.)

CHAPTER XXXI.

THE AWFUL CONDITION OF ROMAN CATHOLICS.

“AND ALL THAT DWELL UPON THE EARTH SHALL WORSHIP HIM, WHOSE NAMES ARE NOT WRITTEN IN THE BOOK OF LIFE OF THE LAMB SLAIN FROM THE FOUNDATION OF THE WORLD. IF ANY MAN HAVE AN EAR, LET HIM HEAR.”—Verses 8, 9.

It is well known that the Romish Church claims to be the only true Church, *out of which there is no salvation*. Nevertheless, what saith the Scripture? We will refer to the testimony of St. Paul, St. Peter and St. John.

The testimony of St. Paul is given in the second chapter of his second epistle to the Thessalonians. In this chapter he describes the Church of Rome, the Pope, the Papacy, and the awful state of Roman Catholics. The Church of Rome he calls THE APOSTASY, ἡ ἀποστασία (verse 3.) The Pope he describes as THE MAN OF SIN, THE SON OF PERDITION, WHO OPPOSETH AND EXALTETH HIMSELF ABOVE ALL THAT IS CALLED GOD, OR THAT IS WORSHIPPED ; SO THAT

HE AS GOD SITTETH IN THE TEMPLE OF GOD, SHEWING HIMSELF THAT HE IS GOD. He again describes him as THAT WICKED (LAWLESS) ONE, WHOM THE LORD SHALL CONSUME WITH THE BREATH OF HIS MOUTH, AND SHALL DESTROY WITH THE BRIGHTNESS OF HIS COMING (WITH THE EPIPHANY OF HIS PRESENCE): EVEN HIM WHOSE COMING IS AFTER THE WORKING OF SATAN, WITH ALL POWER AND SIGNS AND LYING WONDERS, AND WITH ALL DECEIVABLENESS OF UNRIGHTEOUSNESS. (verses 3, 4, 8, 9, 10.) The Papacy he describes as THE MYSTERY OF INIQUITY. (ver. 7.) The awful condition of Roman Catholics is exhibited in solemn language, when the Apostle speaks of them as THEM THAT PERISH, BECAUSE THEY RECEIVE NOT THE LOVE OF THE TRUTH, THAT THEY MIGHT BE SAVED. (ver. 10.) The damnable nature of the delusions of Popery is fearfully depicted: "AND FOR THIS CAUSE GOD SHALL SEND THEM STRONG DELUSION, THAT THEY SHOULD BELIEVE A (THE) LIE: THAT THEY ALL MIGHT BE DAMNED, WHO BELIEVED NOT THE TRUTH, BUT HAD PLEASURE IN UNRIGHTEOUSNESS." (verses 11, 12.)

The testimony of St. Paul against the Popish Apostasy is also given in the fourth chapter of his first Epistle to Timothy. He describes Roman Catholics as those WHO APOSTATIZE FROM THE FAITH, GIVING HEED TO SEDUCING SPIRITS, AND DOCTRINES CONCERNING DEMONS (DEPARTED SPIRITS) (ver. 1.) The words SPEAKING LIES IN HYPOCRISY, we translate with Mr. Mede, THROUGH THE HYPOCRISY OF LIARS; so that the description of the Apostle runs thus:—

THROUGH THE HYPOCRISY OF LIARS, HAVING THEIR CONSCIENCE SEARED WITH A HOT IRON, FORBIDDING TO MARRY, AND COMMANDING TO ABSTAIN FROM MEATS, WHICH GOD HATH CREATED TO BE RECEIVED WITH THANKSGIVING OF THEM WHICH BELIEVE AND KNOW THE TRUTH. (verses 2, 3.) The Apostasy of the Romish Church consists in the members of that Church *giving heed to seducing spirits and doctrines concerning demons or the souls of dead men.* This Apostasy is occasioned by *the hypocrisy of liars, having their conscience seared with a hot iron, forbidding to marry, and commanding to abstain from meats.*

The Apostle Peter foretels the *damnable heresies* of the Romish Church in the second chapter of his second Epistle: THERE SHALL BE FALSE TEACHERS AMONG YOU, WHO PRIVILY SHALL BRING IN DAMNABLE HERESIES, EVEN DENYING THE LORD THAT BOUGHT THEM, AND BRING UPON THEMSELVES SWIFT DESTRUCTION. AND MANY SHALL FOLLOW THEIR PERNICIOUS WAYS, BY REASON OF WHICH THE WAY OF TRUTH SHALL BE EVIL SPOKEN OF. (verses 1, 2.) These Popish teachers bring in their *damnable heresies* PRIVILY: one error paves the way for another, till in the end they *deny the Lord who bought them.* They *deny* the sufficiency of the one sacrifice upon the Cross by offering up Christ afresh in every Mass; so that Christ has been offered up millions of times to make atonement for sin. They *deny* the sufficiency of the alone mediation of Christ by praying to saints and angels as mediators and intercessors with

him. They *deny the Lord who bought them*, by denying that his *blood cleanses from all sin*, trusting to penances, pilgrimages, purgatory, masses and the intercession of saints for salvation. By their means *the way of truth is evil spoken of*, and called HERESY ! The real HERETICS are themselves, who *privily bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction*.

The testimony of St. John against the Papacy is most express. As St. Paul calls the Pope, THE SON OF PERDITION, so St. John declares that HE GOETH INTO PERDITION. (Rev. xvii. 8.) This is repeated in the eleventh verse. The only person, besides the Pope, who is called THE SON OF PERDITION is Judas, the traitor. (John xvii. 12.) As Judas was an APOSTATE, so is the Pope. In the same verse in which the Pope is called THE SON OF PERDITION, the Papacy is called THE APOSTASY. (2 Thess. ii. 3.) As Judas betrayed the Son of Man with a kiss, so does the Pope.

Judas was "one of the twelve," but the Pope is the Vicar of Christ. And this is the very mark of ANTICHRIST to pretend to be the friend of Christ and his Gospel, and in the same breath to labour to subvert both.

With what emphasis do the words of Christ to Judas apply to the Bishop of Rome, BETRAYEST THOU THE SON OF MAN WITH A KISS !

As the Pope is an APOSTATE, so the worshippers of the Pope are called APOSTATES by St. Paul. "*Many*

shall APOSTATIZE (ΑΠΟΣΤΗΣΟΝΤΑΙ) from the faith, giving heed to seducing spirits and doctrines of devils," (doctrines concerning demons or departed spirits.) (1 Tim. iv. 1.)

The Pope makes war with the Lamb.

The worshippers of the Pope make war with the Lamb also. "*These shall make war with the Lamb, and the Lamb shall overcome them ; for He, (and not the Pope,) is Lord of Lords and King of Kings ; and they that are with him are called and chosen and faithful.*" (Rev. xvii. 14.)

It is in vain that the Church of Rome calls herself 'the only true Church, out of which there is no salvation,' and denounces anathemas on Protestants as Heretics. The question is, What saith the Scripture? Now St. Paul calls Popery THE APOSTASY and THE MYSTERY OF INIQUITY. He calls Roman Catholics APOSTATES. He calls the Pope THE MAN OF SIN, THE WICKED OR LAWLESS ONE, THE SON OF PERDITION. St. Peter, whose successor the Pope pretends to be, says that Papists *bring in privily DAMNABLE HERESIES, denying the Lord who bought them, and bring upon themselves swift destruction.* St. John calls the Pope THE BEAST, the Great ANTI-CHRIST of the Revelation. He declares also that "*all who dwell upon the earth shall worship him, whose names are NOT written in the Book of Life of the Lamb slain from the foundation of the world.*" What an awful declaration is this ! But there is a declaration more awful still, if that were possible.—"*And the third Angel followed them, saying, with a*

loud voice, If any man worship the BEAST and his IMAGE, and receive his MARK in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever, and they have no rest day nor night, who worship the BEAST and his IMAGE, and whosoever receiveth the MARK of his NAME." (Rev. xiv. 9—11.)

Surely these words are sufficiently thrilling to make the ears of every one that heareth them to tingle. Oh, that Roman Catholics would attend to them! If the Pope be *the Beast*, and the Council of Trent *the Image*, how awful is their situation! We call upon them to attend to these words as they value their salvation. This is not a subject to be lightly passed over. It is not a matter of speculation. If this had been the case, the Spirit of God would not have added, IF ANY MAN HAVE AN EAR, LET HIM HEAR!

The Parable of the Sower and the Seed is important to all, and therefore at the close of it our Saviour says, WHO HATH EARS TO HEAR, LET HIM HEAR! The Epistles to the "Seven Churches" are important to all, and therefore at the close of them it is added, HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES! *The description of the BEAST* is important to all, and therefore at the close of it, it is added, IF ANY MAN HAVE AN EAR, LET HIM HEAR.

CHAPTER XXXII.

A DAY OF RETRIBUTION PROMISED.

“ HE THAT LEADETH INTO CAPTIVITY SHALL GO INTO CAPTIVITY: HE THAT KILLETH WITH THE SWORD MUST BE KILLED WITH THE SWORD. HERE IS THE PATIENCE AND FAITH OF THE SAINTS.”
—Verse 10.

It would have been well for the pretended successors of St. Peter, if they had attended to the admonition of our Saviour to that Apostle:—“ *Put up thy sword into its sheath: for all that take the sword shall perish with the sword:*” or to the warning addressed to themselves, in the words before us, “ *He that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword.*” In this chapter we shall notice a few particulars in the history of the Papacy, in which the prediction has received its accomplishment.

Gregory VII. *took the sword.* ‘He concluded a turbulent pontificate of twelve years in misfortune, in exile, with little honour, with few lamentations.’ (Mr. Waddington’s Hist. of the Church, p. 289.)

A period of about 220 years brings us to the death of Boniface VIII. This was indeed 'the era of Papal extravagance and ambition.' The Papacy *took the sword, made war with the saints, and overcame them*. Its motto seems to have been the passage in Ezekiel, which Innocent III. once took for his text; "*Even say thou, The sword, the sword is drawn: for the slaughter it is furbished.*" (chap. xxi. 28.) But at length a downfall came. Neither the Bull *Unam Sanctam*, which sanctioned the use of the double sword—nor the Bull of Excommunication, which thundered its anathemas against all, even kings or emperors, who should interfere in any way to prevent or impede those who might desire to present themselves before the Roman See—nor the Bull of 1303, in which Boniface maintained, 'that, as Vicar of Jesus Christ, he had the power to govern kings with a rod of iron, and to dash them in pieces like a potter's vessel: '—none of these Bulls could save the Pope from *going into captivity* and dying of a broken heart!

The Popes now *went into captivity*, a captivity of seventy years, at Avignon. The mystical Babylon, which had so often *led into captivity, went into captivity*. *Captivity was led captive*. And though, a second time, "*the Dragon gave the*" Pope "*his power and his seat* (namely Rome) *and great authority*;" yet this "*great authority*" was much weakened by so long an absence from the Dragon's "*Seat*."

The return to Rome was followed by the grand schism of the Roman Catholic Church. The Popes

who had so long excommunicated and deposed kings and emperors, now excommunicated and deposed each other. And in Peter of Luna, Pope Benedict XIII. we have the singular spectacle of a Pope 'twice deposed by two general councils,—twice anathematized by the great and almost unanimous consent of the Catholic Church—deserted by the secular powers, who had so long countenanced his perfidy and protected his adversity—abandoned by the most venerable, even among his spiritual followers—and confined to a narrow and solitary residence,'—yet still preserving 'the mockery of a court, and' presiding 'in his empty council-hall,' from whence 'in the magnanimity of disappointment and despair, he launched his daily anathema against Ferdinand of Arragon, and retorted, with ludicrous earnestness, the excommunications of the Christian world.' (Hist. of Church, p. 541.)

We now come down to the period of the Reformation, and with mingled feelings of gratitude and adoration behold the finger of Providence marking out the channel, in which events should flow. The Supreme Disposer of all things ordained that at that critical conjuncture the kingdoms of France and Spain should be at variance with each other—that either of them singly should be more than a match for the Pope—and that the Pope in interposing should be crushed between them. Clement VII. *took the sword*, intending to hold France and Spain asunder, and maintain them as a check upon each other; but he was unequal to the task, and was crushed in the

collision. All he gained by this temporizing policy was *to perish with the sword*. For he thereby caused the devastation of Italy by the successive armies of each Potentate, the subjugation of all the free governments, and at length the plunder of Rome and his own captivity. He died, leaving the Vatican shorn of the allegiance of the northern kingdoms, of England, of considerable part of Germany, and some Cantons of Switzerland ; and filled with mortification and anguish of mind at beholding his nephews involved in a deadly quarrel for the sovereignty of Florence, obtained at the price of much treachery and violence, and therefore so much debasement of the religious influence of the Papal See. And, let it be remembered, Clement VII. had instructed his Nuncio to proceed *with vigour against Luther and his adherents*.

This unfortunate Pope was succeeded by Paul III. of the house of Farnese. This Pontiff convened *the Council of Trent*, and supplied Charles V. with money and troops against the Protestants. He *took the sword*—and the sword did not depart from his house. ‘ One day the Pope, who was a firm believer in astrology, thought himself placed beneath the most fortunate stars, and that he could conjure down all the tempests which threatened him, and appeared unusually cheerful at the audience. He recounted the fortunate passages of his life, and compared himself with the Emperor Tiberius. On that very day his son, the possessor of all his acquisitions, the heir of his fortunes, was fallen upon by conspirators, in Piacenza,

and murdered! The end of all was that the Pope thwarted, betrayed, almost sold to the Emperor by those very Farneses, his own family, for whom he had sacrificed so much of the true interests of the Popedom, and incurred so much obloquy, died of a broken heart! (Ranke's Popes of the 16th and 17th Centuries.)

It is written, "*he that leadeth into captivity shall go into captivity.*" We see this exemplified in the captivity of Pope John XXIII. 'It was one of those remarkable instances of the conduct of Divine Providence with which the history of the Council of Constance abounds, that John XXIII. himself, the unrighteous persecutor of Huss, was soon after brought as a prisoner to the same castle of Gottleben, and lodged in the same place with the victim of his cruelty.' (Milner's History of Church, vol. iii. p. 344.)

It is written, "*He that taketh the sword must perish with the sword.*" We see an instance of this in the case of Frederic II. The edicts which he published against heresy were brutal, and not exceeded by the most barbarous emanations of the Vatican. It was his will that heresy be entirely banished from the whole extent of his empire. He deprived heretics and all who abetted them of all benefit of appeal, and ordained that their children to the second generation be deprived of all temporal benefits and all public offices, unless they came forwards and denounced their parents. Frederic took the sword.—He also perished with the sword.—He was accused of favouring and fostering heretics! Nay, more, he was ac-

cused of rendering himself *guilty of heresy* by his contempt of pontifical censures, and his unholy alliance with the Saracens ! ‘ Thus, then, did this prince according to the strict letter of his own constitutions become liable, on his condemnation by the church, to the monstrous penalties contained in them. Assuredly, when he lent his obsequious *sword* to swell the catalogue of the crimes of the Romish Church, he was already preparing for his latter years the tempest which disturbed and tormented them ; nor did it happen without the Spirit of God that his calamities were inflicted by that same hand whose darkest atrocities had been approved and directed by himself.’ (Waddington’s Hist. of the Church, pp. 420—447.)

The horn of France *took the sword* at the inauguration of Henri II. and during the reign of Louis XIV. But the massacre of 60,000 Protestants on St. Bartholomew’s day, has been awfully avenged by the horrors of the French Revolution, when the First Vial was poured out, and the streets of Paris ran down with Roman Catholic blood.

The horn of Spain *has taken the sword*, and is now *perishing with the sword*. ‘ Spain boasts of having extirpated the reformed opinions from her territory : but she has little reason to congratulate herself on the consequences of her blind and infatuated policy. She has paid and is still paying the forfeit of her folly and crime by the loss of civil and religious liberty, and by the degradation into which she has sunk among the nations.’ (Dr. M’Crie’s Hist. of the Reformation in Spain, p. 375.)

Rome *has taken the sword* against Protestants ; and has been more than once drenched with Catholic blood. ‘ It is impossible,’ says Dr. Robertson, ‘ to describe or even to imagine the misery and horror of the scene’ in 1527. ‘ Cardinals, nobles, priests, matrons, virgins, were all the prey of soldiers, and at the mercy of men deaf to the voice of humanity. Nor did these outrages cease, as is usual in towns which are carried by assault, when the first fury of the storm was over : the Imperialists kept possession of Rome several months : and during all that time the insolence and brutality of the soldiers hardly abated. Their booty in ready money alone amounted to a million of ducats : what they raised by ransoms and exactions far exceeded that sum. Rome, though taken several different times by the northern nations, who overran the empire in the fifth and sixth centuries, was never treated with so much cruelty by the barbarous and heathen Huns, Vandals, or Goths, as now by the bigoted subjects of a Catholic monarch.’ Since this period the Fifth Angel has poured out his Vial upon Rome, and the Pope has been compelled for a time to *go into captivity*.

Here, then, is the patience and faith of the saints. God has fulfilled his word and will fulfil it again. Let Protestants therefore commit their cause to the Most High, who has said, “ *Vengeance belongeth unto me ; I will recompense, saith the Lord : and again, The Lord shall judge his people.*” The Papacy, which has taken the sword, shall perish with the sword. We believe that the Pope has yet 150 years to prac-

tise. But in the year 1987 his allotted period of 1260 years expires. His kingdom will then be overthrown. The Seventh Angel will then pour out his Vial, and Rome will "*come up in remembrance before God to give unto her the wine of the cup of the fierceness of his wrath.*" The third woe, the woe of Infidelity, will then commence, and Rome will have for her head an INFIDEL POPE. The destruction of this MAN OF SIN, this INFIDEL head of Rome will synchronize with the coming of Christ ;—" *whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming (the Epiphany of his Presence).*"

Christ and His pretended Vicar will then meet face to face. The Pope "*shall stand up against the Prince of Princes ; but he shall be broken without hand.*" We will give the comment of the great LUTHER upon these words of Daniel : "*But he shall be broken without hand.*"—The Apostle expresses this Pope's destruction thus,—"*whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming, &c. (2 Thess. ii. 8.)*" The laity therefore shall not destroy the Pope and his kingdom ; though that is what he continually and miserably fears. No ! he and his wicked rabble are not deserving of so light a punishment. *They shall be preserved until the coming of Christ, whose most bitter enemies they are, and ever have been.* This is the way in which he ought to be punished, who rises up against all, not with manual force, but with the spirit of Satan. Thus, Spirit shall destroy spirit, and

truth shall reveal falsehood ; for, to reveal a lie, is to destroy it at once !' (The Pope Confounded, p. 177.) 'The laity therefore shall not destroy the Pope ;' that is, they 'shall not destroy him' *finally*. The Papacy, which has *taken the sword*, shall *perish with the sword* at the termination of the Second Woe, or of the 1260 years. But the final destruction of the Pope shall be at the termination of the Third Woe, in other words, at the coming of Christ.

CHAPTER XXXIII.

THE POPE THE BEAST.

“ DANIEL ANSWERED IN THE PRESENCE OF THE KING AND SAID—THOU ART THIS HEAD OF GOLD.”
—DANIEL II. 27, 38.

THE Head of Gold represented the Babylonish Empire, and yet Daniel scrupled not to say to the King of Babylon, “ *Thou art this Head.*” In like manner the Beast before us represents the mystical Babylonish Empire, and we scruple not to say to the Pope, the King of this mystical Babylon, *THOU art this Beast.*

THOU, O POPE, art this Beast, for *thy heads* betray thee. Thy Seven Heads are the *Seven Hills* on which Rome is built. They are the *Seven Mysteries* on which the Woman, whose name is “ *Mystery,*” sitteth. They are the *Seven Sacraments* of the Church of Rome. Thy Seven Heads are also “ *Seven Kings*” or Rulers, who have preceded thee in the government of Rome, viz. *Kings, Consuls, Dictators, Decemvirs, Military Tribunes with Consular authority, Emperors and Dukes*—and thou, O Pope, art “ *the Eighth.*”

Thou art also “*of the Seven* ;” for thou art an “ ecclesiastical Dictator ” to the whole world, and thou dost set thyself up above all Kings and Emperors whatsoever. Whatever “ *the Seven* ” were in a temporal, that thou art in an ecclesiastical sense. Thou hast succeeded to all their power and authority ; and dost exercise this authority and power in a manner in which none of “ *the Seven* ” ever did.

THOU, O POPE, art this Beast ; for *thy horns* betray thee. At the present moment thy kingdoms are “ *ten* ” in number ; and, as there are “ *ten* ” kingdoms, so there are “ *ten crowns*.” The Sovereigns of Europe, who acknowledge thee as Head of the Church, are

- I. The King of Prussia,
- II. The King of the French,
- III. The King of Bavaria,
- IV. The Emperor of Austria,
- V. The King of Sardinia,
- VI. The King of Naples,
- VII. The King of the Belgians,
- VIII. The King of Sicily,
- IX. The Queen of Portugal,
- X. The Queen of Spain.

If we go back to the beginning of the eighth century, the horns of the Roman Empire were still “ *ten*,” namely,

- I. The Exarchate of Ravenna,
- II. The State of Lombardy,
- III. The Senate of Rome,
- IV. The Kingdom of the Huns,
- V. The Kingdom of the Alemanes,

- VI. The Kingdom of the Franks,
- VII. The Kingdom of the Burgundians,
- VIII. The Kingdom of the Goths,
- IX. The Kingdom of the Britons,
- X. The Kingdom of the Saxons.

Of these kingdoms, thou, O Pope, didst pluck up the first three by the roots, and these do constitute thy dominions at the present day. By plucking up these three kingdoms by the roots thou dost shew thyself to be the little horn of Daniel.

THOU, O POPE, art this Beast, for thou hast surpassed the Babylonish "*Lion*," the Persian "*Bear*," and the Grecian "*Leopard*" in tyranny, cruelty and idolatry. If therefore the kingdoms of Babylon, Persia and Greece are rightly compared to a lion, a bear, and a leopard respectively, thou art rightly compared to a compound of the three.

THOU, O POPE, art this Beast; for thou declarest that thou dost not derive from the Scriptures, but the Scriptures from thee—authority, power and dignity. If thou dost not derive from the Scriptures authority, power and dignity, from what dost thou derive them? St. John has informed us.—THE DRAGON, i. e. THE DEVIL has given thee "*his Power and his Seat*, (viz. Rome), *and great authority*." Thou art therefore, not the Vicar of Christ, but the Vicar of the Dragon; not Vice-Christ, but Vice-Devil. Thou pretendest to be the friend of Christ; but thou art the enemy of Christ and his holy Gospel.

THOU, O POPE, art this Beast; for "*upon thy seven heads are names of blasphemy*." Five of thy sacra-

ments are bastard-sacraments, and the remaining two are changelings. Thou makest the Sacrament of Baptism to wash away sin "*sua vi*" by its own inherent efficacy, by the mere "*opus operatum*." Thou hast changed the Sacrament of the Lord's Supper into the blasphemous sacrifice of the Mass, contrary to the declaration of Scripture, "*There remaineth no more offering for sin*."

THOU, O POPE, art this Beast; for "*one of thy heads*," the sixth head, "*has been wounded as it were to death*." Thou thyself art "*the Eighth*," but thy predecessor, the sixth or Imperial head, was, as it were "*wounded to death*," when the Roman Empire was overturned by the northern nations, and an end was put to the very name of Emperor in Momyllus Augustulus. Thy seven heads denote also thy seven Sacraments, and the sixth Sacrament is that of Orders, which may be called the "*Imperial*" Sacrament, according to the description given of it by the Council of Trent, which compares persons in Orders to Magistrates, '*quorum auctoritate et IMPERIO regitur respublica*.' Thy sixth head, then, O POPE, is the "*Imperial*" Sacrament of Orders, which has been severed from the seventh head, and "*as it were wounded to death*" by thy Bulls, enforcing celibacy on the clergy. Thy sixth head "*had the wound by a sword*" in the time of Gregory VII., who did not confine himself to the legitimate weapon of spiritual censure, but gave over the married priests to the civil magistrates to be punished, as disobedient and unworthy subjects. Gregory wounded thy sixth head

with the DOUBLE SWORD. Thou, therefore, O POPE, art this Beast; for thy wounded head betrays thee. This is the distinguishing mark, whereby thou art known to be the Beast. As Daniel spake of thee, when he described the wilful king who should not "*regard the desire of women,*" or conjugal affection; as St. Paul spake of thee, when he described "*the hypocrisy of liars, forbidding to marry;*" so St. John spake of thy aversion to marrying, when he lays so much stress upon thy wounded head. Thy zeal for celibacy is not love of chastity. Witness Pope John XII. who was 'caught in bed with a Roman lady, and knocked in the head,' either by the Devil in person, or by the Devil in the form of the lady's husband. (Letters to Charles Butler, Esq. p. 386.) 'The husband, however,' observes the Poet Laureate, and not the Devil, is mentioned by Illescas.'

THOU, O POPE, art this Beast; for thy "*deadly wound*" has been "*healed.*" Thy predecessor, the sixth or Imperial head, though "*as it were wounded to death,*" in the Emperor Momyllus Augustulus, revived in the Emperor Charlemagne. In like manner thy sixth or Imperial Sacrament, though "*as it were wounded to death*" by the DOUBLE SWORD, has never been destroyed, but subsists as thy sixth head at the present day.

THOU, O POPE, art this Beast; for "*all the world wonders after thee.*" It wonders to see thy sixth head "*wounded,*" but not destroyed. It wonders on beholding thee "*drunken with the blood of the saints and with the blood of the martyrs of Jesus.*" It

wonders after thee with a great wonder. Thou hast been rightly called STUPOR MUNDI, THE WONDER OF THE WORLD. As there have been "*Seven Kings*" of Rome, and thou art "*the Eighth*," so there have been "*Seven Wonders of the World*" and thou art "*the Eighth*."

THOU, O POPE, art this Beast ; for the nations of Europe in worshipping thee, "*worship the Dragon which gave power unto*" thee. For what is Popery but Christianity Heathenized ? What is Popery but Heathenism Christianized ? and what is Heathenism but the worship of the Devil ?

THOU, O POPE, art this Beast ; for the nations of Europe have for centuries "*worshipped*" thee, "*saying, Who is like unto the*" POPE ? "*Who is able to make war with him ?*" or, as Dr. Barrow expresses it, '*Who dares to pull a feather with the Pope ? Who dares to withstand his encroachments ? What wise man will not rather bear much than contest upon such disadvantages, and without probable grounds of success ?*' Neither the Kings of England, not even the LION-HEARTED RICHARD, nor the Kings of France, not even PHILIPPE AUGUSTE, who was a Prince 'of UNCOMMON RESOLUTION AND ADDRESS,' nor the Emperors of Germany, nor all the Kings of Europe put together, were able 'to pull a feather with the Pope.' None were a match for him. None were equal to him. None were "*like unto*" him. None were "*able to make war with him*."

THOU, O POPE, art this Beast ; for there has been "*given unto*" thee "*a mouth speaking great things*"

and blasphemies." Thou dost not only set thyself up above all the Kings of the earth, but "*thou being a man, makest thyself God.*" Thou pretendest to be the Vicar of Christ, and dost declare in all thy Bulls that 'whosoever presumes to disobey thy mandate will incur *the indignation of Almighty God* and his blessed Apostles Peter and Paul.' Surely thou art the Beast, "*for thy speech betrayeth thee.*" Thou hast "*a mouth speaking*" BULLS. And what are thy BULLS, but "*great things and blasphemies*" ?

THOU, O POPE, art this Beast ; for "*power has been given unto thee to continue* (practise) *forty and two months.*" The period assigned for thy dominion is, in prophetical language, "*a time, times and a half,*" or three years and a half. This is, prophetically, "*forty and two months,*" or "twelve hundred and threescore days." In other words, thy duration is a period of 1260 years. The Seven Heads which preceded thee continued for no longer a period than 1480 years, i. e. from the year B. C. 753 to the year A. D. 727. But thou hast already existed 1110 years, as "*the Eighth*" Head of Rome, and hast therefore 150 years yet remaining.

THOU, O POPE, art this Beast ; for during thy reign "*the Two Witnesses prophesy clothed in sack-cloth.*" Thou still enforcest image worship, the celibacy of the clergy, and a Latin ritual in the very teeth of Scripture. Thou still preferrest thy Latin Vulgate to the original Hebrew and Greek. Thou still puttest Apocryphal writings and traditions on a level with Scripture. The little Scripture which is

read in thy church is read in an unknown tongue, in a language not understood of the people. The Scriptures have been interdicted and proscribed, wherever thou hast had the power. They have sometimes been burnt in common with Protestants of the human species. Thou claimest the privilege of interpreting them *as* thou pleasest, and dispensing with them *when* thou pleasest. Thy prelates at the Council of Trent called the Scriptures *a dead letter, dead ink, an inanimate and dumb thing, the black Gospel!* And the time will come when thou wilt slay the Witnesses, and be more furious against the Scriptures than thou hast been hitherto.

THOU, O POPE, art this Beast ; for thou dost “ *open thy mouth in blasphemy against God to blaspheme his name.*” Thou dost blaspheme God the Father by pretending thyself to be ‘ the Father of the Christian Church.’ Thou dost blaspheme God the Son by making thyself ‘ universal bishop.’ Thou dost blaspheme God the Holy Ghost by the title of ‘ Vicar of Christ,’ and thy pretence to ‘ infallibility.’ Thou dost blaspheme the unity of the Godhead by the mock-unity of thy church. Thou blasphemest God by changing his laws and making laws quite contrary to them—by making new Sacraments—by making new Articles of Faith—by setting thyself above Scripture—by claiming authority to interpret it as thou pleasest, and to dispense with it when thou pleasest—by affecting divine titles—by receiving adoration in St. Peter’s church—by issuing thy Bulls in the name of Almighty God.

THOU, O POPE, art this Beast ; for thou dost “ *open thy mouth in blasphemy against God to blaspheme his tabernacle.*” Thou blasphemest the human nature of Christ, “ *the temple of His body,*” in making it become a crumb of bread literally, and so “ *see corruption.*” For “ that which entereth in at the mouth, goeth into the belly, and is cast out into the draught.” What degradation is this to the body of the Blessed Saviour, which was raised on the third day that it might “ *not see corruption*” ! Thou makest the body of Christ liable *to be vomited by the Priest, to be dispersed by the wind, or to be eaten by a mouse or other animal* ! Thou dost also blaspheme the Church of Christ, “ *the Tabernacle of God,*” by indentifying it with thine own apostate Church, the Church of Rome. Whereas the Church of Rome is represented in Scripture as “ *the habitation of devils, and the abode of every foul spirit, and a cage of every unclean and hateful bird.*” (Rev. xviii. 2.)

THOU, O POPE, art this Beast ; for thou dost “ *open thy mouth in blasphemy against God, to blaspheme those that dwell in heaven.*” We have seen that thou blasphemest God the Father, God the Son, and God the Holy Ghost. Thou dost also blaspheme *the Angels of God*, by praying to them, whereas they say unto thee, *See thou do it not* ! Thou blasphemest *the Blessed Virgin Mary* by making her thy great *Mahoz*, and offering idolatrous worship to her. Thou blasphemest *the blessed Apostles Peter and Paul* by issuing thy Bulls in their name, however those Bulls may go in the very teeth of the Apostles, and

in the very teeth of Scripture. Thou blasphemest "*those that dwell in heaven,*" by worshipping them as *Mahuzzim*, according to the prophecy of Daniel. Thou dost also blaspheme real Christians, who are "*raised up together and sit together in heavenly places in Christ Jesus,*" by branding them with the name of *Heretics*. Yea, the time is come, that "in *killing* them thou thinkest thou art doing service!"

THOU, O POPE, art this Beast, for it has been "*given unto*" thee "*to make war with the saints and to overcome them.*" Thou didst "*make war with the saints*" in *England* during the reign of Queen Mary, and didst "*overcome them*" for a season. Thou didst "*make war with the saints*" in *France* at the inauguration of Henri II. and during the reign of Louis XIV. and didst "*overcome them.*" Thou hast "*made war with the*" *Albigenses and Waldenses*, and destroyed above two millions of them. Thou didst "*make war with the saints*" in *Spain* during the reign of Philip II. and didst "*overcome them.*" Thou hast "*made war with the saints*" in *Italy*, and, by thine abominable cruelties, hast "*overcome them.*" What thou dost call *clearing a place of heresy*, Scripture calls *making war with the saints and overcoming them*. It is in vain that the Sacred Congregation at Rome has placed Dr. M'Crie's account of thy persecutions in Italy amongst the prohibited books: the time is coming when "*the earth shall disclose her blood, and shall no more cover her slain.*" It will then be seen to what an awful extent Rome has been "*drunken with*

the blood of the saints, and with the blood of the martyrs of Jesus."

THOU, O POPE, art this Beast ; for thou art a CATHOLIC, and art possessed of CATHOLIC or universal power. "*Power*" has been "*given*" thee "*over all kindreds and tongues and nations.*"

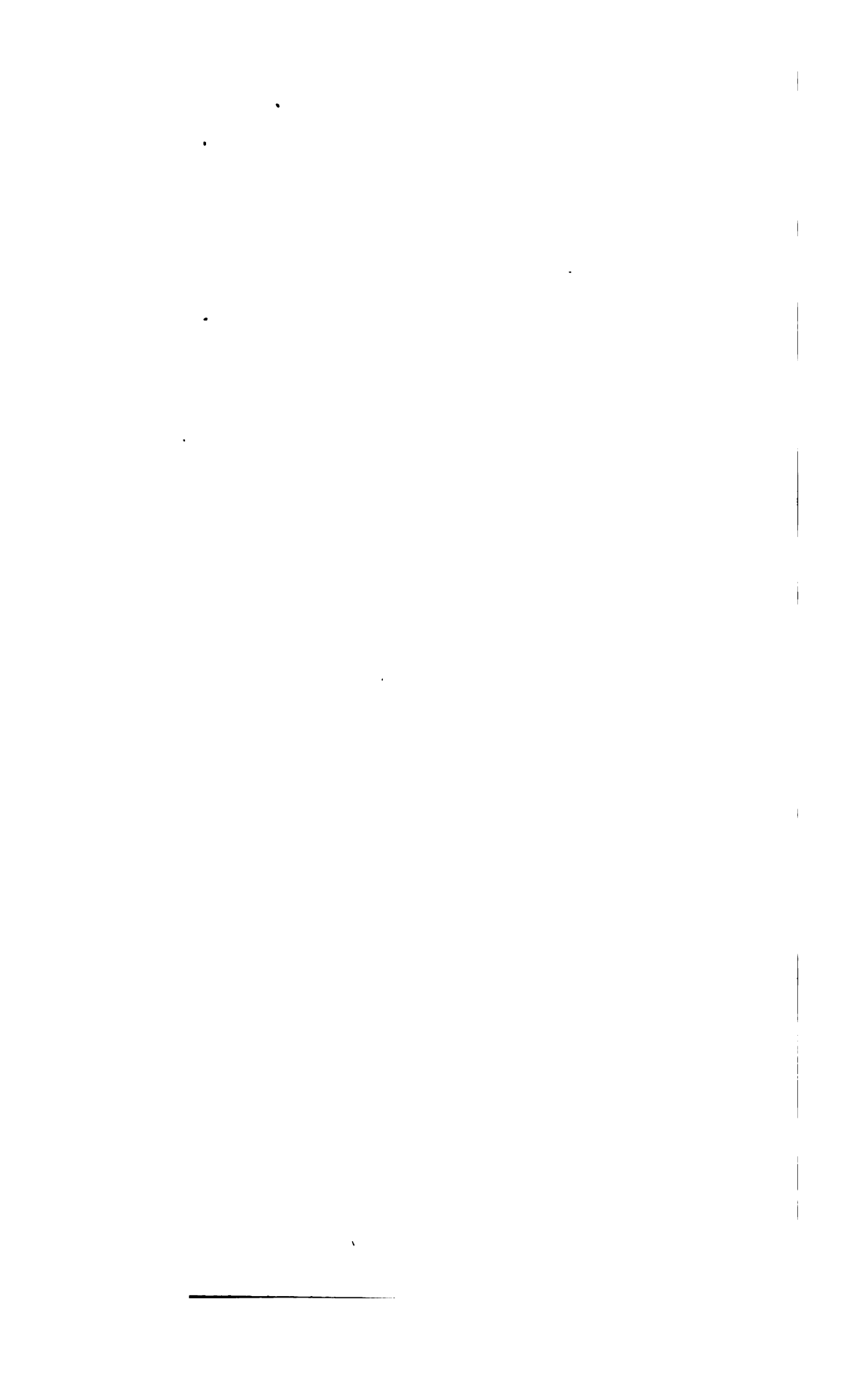
THOU, O POPE, art this Beast ; for "*all that dwell upon the earth worship*" thee, "*whose names are not written in the book of life of the Lamb slain from the foundation of the world.*" Thy religion is suited to fallen nature. 'It has that wherewith it can meet every desire of the natural man, and sooth every anxiety about the soul. For the literate it has prodigious stores of learning ; for the illiterate it has its images, pomps, and shows ; for the self-righteous it has its innumerable ways of external service ; for the most devout it has its unceasing prayers ; for the musician it has the most exquisite chaunts and anthems ; for the painter the most splendid efforts of human art ; for the imaginative all the visions of fancy—its gloomy cloisters, lights, and processions, and incense, and beautiful churches with painted windows, and priests with splendid garments and varied dresses. To quiet the conscience, it has doctrines of human merit and works of supererogation ; to alarm the indifferent it has fears of purgatory ; to raise the priesthood, they can make a little flour and water into a god, and will themselves worship what they make. To give ease to the conscience of the man of the world and the lover of pleasure, each sin has its indulgence and penance. All men at times

are under fears of God's wrath ; their conscience is touched ; they are in anxiety ; and at such times Popery comes in and gives them a sop, that satisfies for a moment, and sends them into the sleep of death. It covers every lust ; it calms every fear. It is the Devil's cunning device of twelve hundred years growth for leading countless myriads to perdition.' (Remarks on the Progress of Popery, by Rev. E. Bickersteth, p. 54.) Thou dost boast that thine is the true church, out of which there is no salvation. But what an awful delusion is this ! "*Thou hast a few names even in*" Rome "*which have not defiled their garments ; and they shall walk with Christ in white : for they are worthy.*" Such men were Fenelon and Pascal. But these were men to be "*wondered at.*" (Zech. iii. 8.) They were speckled birds. They were exceptions to the general rule. They were as Noah was in the time of the flood, or as Lot was in the midst of Sodom and Gomorrah. Multitudes in thy church have received from thee a promise of salvation, but have nevertheless gone "*into perdition,*" They now see, when it is too late, that they have "*believed a lie !*" Their names were never written in the Lamb's Book of Life, according to the declaration of Scripture, "*All that dwell upon the earth shall worship him, whose names are not written in the Book of Life of the Lamb slain from the foundation of the world.*"

THOU, O POPE, art this Beast, for as thou hast led "*into captivity,*" so thou art gone "*into captivity :*" as thou hast killed "*with the sword,*" so thou "*must be killed with the sword.*" How many thousands thou

hast led "*into captivity*" will never be known till that day, when the dismal secrets of the dungeons of the Inquisition shall be unfolded and disclosed to the view of men and angels. But thou thyself hast been led "*into captivity.*" Thou didst go into a captivity of seventy years at Avignon. Thou didst afterwards go into captivity in the person of Pope Clement VII. when thou wast deprived of every resource, and reduced to such extremity of famine, as to feed on asses' flesh. Thou wast then obliged to capitulate on such conditions as the conquerors were pleased to prescribe. Besides giving hostages thou didst agree to remain a prisoner thyself until the chief articles were performed. (See Robertson's History of Charles V.) Thou didst also go into captivity in the time of Buonaparte, and in the person of Pope Pius VI.—But thou hast also "*killed with the sword.*" And in like manner, thou hast "*been killed with the sword.*" Five of the vials of of the wrath of God have been already poured out upon thee. "*The rivers and fountains of waters*" in Italy have become "*blood.*" As thou hast "*shed the blood of saints and prophets,*" so thou hadst had "*blood given*" thee "*to drink :*" for thou art "*wor-thy.*" "*Even so, Lord God Almighty, true and just are thy judgments.*" But the sword has not yet departed from thee. Thou "*must*" yet "*be killed with the sword,*" when the Seventh Angel pours out his Vial into the air, and "*great Babylon*" comes "*up in remembrance before God to give unto her the cup of the wine of the fierceness of his wrath.*"

We have now gone through the description of the Beast, and we find that it agrees with thee, O POPE, in every particular. We therefore conclude that thou art the Beast. But do not misunderstand us. Do not suppose that we believe in *Transubstantiation*, because we say, THOU ART THE BEAST. We do not mean that thou art *changed into* the Beast, but that thou are *represented by* it. We no more hold Transubstantiation when we say, THOU ART THE BEAST, than St. John held it, when he said, THE SEVEN HEADS ARE SEVEN MOUNTAINS ; THE WOMAN IS THAT GREAT CITY. We no more hold Transubstantiation, when we say, THOU ART THE BEAST, than our Saviour held it, when he said, I AM THE VINE ; I AM THE WAY ; I AM THE DOOR OF THE SHEEP ; I AM THAT BREAD ; THIS IS MY BODY.



PART II.

THE POPE'S JANISSARIES, OR THE SOCIETY OF JESUS,
DESCRIBED.

“AND I BEHELD ANOTHER BEAST COMING UP OUT OF THE EARTH, AND HE HAD TWO HORNS LIKE A LAMB, AND HE SPAKE AS A DRAGON. AND HE EXERCISETH ALL THE POWER OF THE FIRST BEAST BEFORE HIM, AND CAUSETH THE EARTH, AND THEM WHICH DWELL THEREIN, TO WORSHIP THE FIRST BEAST, WHOSE DEADLY WOUND WAS HEALED. AND HE DOETH GREAT WONDERS, SO THAT HE CAUSETH FIRE TO COME DOWN FROM HEAVEN ON THE EARTH IN THE SIGHT OF MEN, AND DECEIVETH THEM THAT DWELL ON THE EARTH BY MEANS OF THOSE MIRACLES WHICH HE HAD POWER TO DO IN THE SIGHT OF THE BEAST.”—Verses 11—14.

CHAPTER I.

IDOLATRY AND TYRANNY OF THE JESUITS.

“AND I BEHELD ANOTHER BEAST COMING UP OUT OF THE EARTH.”—Verse 11.

THE promise of a day of retribution, when “*he that leadeth into captivity,*” should “*go into captivity,*” and “*he that killeth with the sword*” should “*be killed with the sword*” was most seasonable. The people of God would have need to exercise their “*patience and faith*” to the utmost. Not only was the Papacy in array against them in conjunction with the secular power of “*the ten horns,*” but “*another*” enemy was now visible. St. John lifted up his eyes and “*beheld ANOTHER BEAST coming up out of the earth.*” In spite of its lamb-like appearance, it was “*another WILD BEAST,*” no less WILD than the former, no less opposed to Christ and His Gospel. ‘Of all the enemies of THE REFORMATION, the most subtle, the most powerful, and the most implacable were THE Jesuits. Raised up for the specific purpose of obstructing the march of a purer system, and of op-

posing, with all their power, the diffusion of spiritual light, and the progress of civil liberty ; these mighty advocates of the Papal and Ecclesiastical dynasty did not, in any measure, disappoint the hopes which were formed of them from the beginning ; but fulfilled, in every particular, their high destiny, and were only not successful in utterly extinguishing the light of truth throughout the world, because they entered the lists against the Most High, and sought, under the guise of religion, to compass the most nefarious ends by the employment of the most unhallowed means.' (History of the Jesuits, chap. i.) The rise of the Jesuits is well described by the Roman Catholic, Villers ; and his description throws light on the sacred text. ' The Society of Jesus, however, rose above the horizon *like an awful comet which scatters terror among the nations*. While it was scarcely yet established, it rendered important service to the Holy See during the sitting of the Council of Trent, and powerfully influenced the Decrees of that assembly. The ancient Orders, especially the Mendicant, conceived great envy against those new-comers, who set out with so much celebrity, and attracted all consideration and all favours. This emulation redoubled the activity of all such as were not Jesuits, and in particular of the Dominicans, who wielded in a more terrible manner than ever the sword of the Inquisition, intrusted to their hands. The Jesuits, however, outstripped all their rivals, acquired the unlimited favour of the Pontiffs, and an immense power throughout the whole Catholic world.'

The Society of Jesus was formidable in the very commencement of its career. "*It rose above the horizon, like an awful comet, which scatters terror among the nations.*" It came "*up out of the earth, having two horns like a Lamb, but it spake like a Dragon.*" No sooner had the Comet risen above the horizon, than it scattered terror among the nations! No sooner had "*the Beast*" made his appearance above ground than his Dragon-Voice was heard!

A Beast denotes in Scripture a *tyrannical idolatrous Empire*. With respect to the *idolatry* of the Jesuits, it will be sufficient to observe that they most strenuously defend, and most assiduously inculcate the worst and most idolatrous doctrines of Popery. The worship of the Virgin, the adoration of Saints and Angels, the worship of Images, the doctrine of Transubstantiation, the sacrifice of the Mass, the existence of Purgatory, the use of Indulgences, these are tenets which Jesuits advocate. Father Paul informs us that in the Council of Trent there was some difference of opinion about the adoration of Images. 'The Archbishop of Lauciano said, no honour was due unto them, but by relation to the thing signified. But Laynez, the General of the Jesuits, who also was one of the Composers, added, that, when they were dedicated, and put in place of adoration, a worship did belong unto them, besides the adoration due unto the Saint worshipped in them, calling this Adoration *Relative* and the other *Objective*. He proved his opinion, because the vestments and vessels consecrated

deserve a reverence belonging unto them, by virtue of the consecration, though they do not represent any Saint, and so *an adoration is due unto the image dedicated by virtue of the dedication, besides the reason of the representation.*' The Jesuits however have not been content with idolatry as practised in the Church of Rome: They have openly sanctioned heathen idolatry, especially in China. Let us hear what the Bishop of Angelopolis says of this matter in his letter to Pope Innocent X., dated 8th January, 1649 :

'The whole Church (says he) publicly laments that it has been rather seduced than instructed in China by what the Jesuits have taught respecting the faith : they have kept the Cross of the Saviour out of sight, and authorized customs absolutely pagan : instead of Christianizing Idolaters, they have heathenized Christians : they have united God and Belial at the same table, in the same temple, at the same altar, and in the same sacrifices : in fact Idols are worshipped in that nation under the mask of Christianity, or rather the purity of our holy faith is polluted under the mask of Idolatry. They have not only permitted the new Converts to frequent the temples, where Idols are adored, but to take part in the abominable sacrifices which are offered to them ;—nay, *they themselves offer sacrifices to the Idols, prostrate themselves before them, present incense to them, and erect the Cross in the same temple with Dagon* ; the Idolatry of such rites being evaded by a pretext of the Jesuits, directing the inward attention of the worshipper to a Cross which is carried in secret, at the same time that exterior

worship is offered to the Idol.'—'No other Ecclesiastical Order ever departed so widely from the true principles of the Christian religion. It has been seen, that, instead of teaching the new Converts as they ought, the new Converts have inveigled their Teachers into Idolatry, and have induced them to embrace a worship and customs which are detestable ; so that the fish has not been taken by the angler, but the angler by the fish.' (Hist. of Jesuits, Vol. i. p. 72.)

So much for *the Idolatry* of the Jesuits. Now for *their Tyranny*. This is well described by the author of the 'History of the Jesuits.'

'The Institution is a universal conspiracy against the rights of Bishops, Rectors, Universities, Corporate Bodies, Princes, Magistrates, and every power both spiritual and temporal ! the exorbitant privileges with which they have clothed themselves are only fit to overturn every state, and to spread distress and confusion in all places. It is decided by the Bulls, that the government of the Society is purely monarchical, and it will appear that, from the origin of their establishment, the Jesuits have proposed to swallow up all other orders, authorities and possessions : in a word, to concentrate all power in the Society, and to become UNIVERSAL MONARCHS.' (Idem. p. 378.)

CHAPTER II.

DUPLICITY OF THE JESUITS.

“ HAVING TWO HORNS.”—Verse 11.

THE distinguishing characteristic of Jesuitism is *dupli-*
city. It is the soul of the system. It pervades the
laws, is mingled with the regulations and infused
into the entire constitution of the Society. The Beast
is known by his *double* horn.

The Society answers the description of SALLUST,
‘*cujuslibet rei simulator et dissimulator.*’ There is
duplicity in the Institute itself. ‘Like Proteus, the
Jesuits can change their forms, and their laws at
pleasure ; and yielding to the paramount sense of
their own interest, they can have a particular Insti-
tute for one place or for one season, and a directly
opposite one for a different place and a different
season.’ (Hist. of Jesuits, chap. xxvi.) There is
duplicity in the vows of poverty and obedience, which
are taken by all Jesuits. The vow of poverty does
not prevent the enjoyment of property : the forbid-
ding all accumulation does not prevent, if the Society
should see fit, the acquisition of fresh property.

In order to obtain the sanction of the Pope, Loyola proposed, that besides the three vows of poverty, chastity, and monastic obedience, which are common to all the orders of regulars, the members of this Society should take a fourth vow of *obedience to the Pope*, binding themselves to go whithersoever he should command for the service of religion, and without requiring anything from the Holy See for their support. But this vow of Papal obedience amounts to nothing, when the Society sees fit. For it appears that the vow is confined to *what concerns the Missions*. And supposing a person to have set out in obedience to the Pope's orders, if the Pope should not have precisely fixed the period of his return (which he can hardly ever do) *the General shall recall* the party whenever he pleases. Other methods by which the fourth vow is invalidated are mentioned in the 'History of the Jesuits.' Then, again, the Society is undefinable as to its members. *Are they Religious?* In 1665, the answer was, YES: in 1712, the answer was, No. It is this *duplicity* which made the Parliament of Paris call the Jesuits, '*a mongrel Society neither Regular nor Secular.*'—'It is this *double* interest, varying according to circumstances, which prevented the Jesuits in the time of PASQUIER, from giving a definition of themselves: and which induced him to designate them as 'HERMAPHRODITES, *who in order to be Seculars and Regulars at the same time, are neither one nor the other.*'

'Under these circumstances, it is impossible to know whether the man who is a Jesuit to-day, may not

to-morrow be at large in the world without bonds or vows : while, on the other hand, there is no assurance, that under a secular garb, and even with the profession of a Lutheran, a man may not be a Jesuit.' (Hist. of Jesuits, chap. xxxii.)

As the Jesuits are proved to be the Second Beast by their *duplicity*, so they are distinguished by the *mystery* which pervades their order. 'What other religion has a *secret* constitution, *hidden* privileges, and *concealed* laws of its own? What other has all those things which relate to its government *involved in so much mystery*? There is always suspicion in *mystery*: the rules of other religious orders are open to all: even the rules and canons of Popes, Cardinals, Bishops, and the whole Clergy: the privileges instructions, and statutes of other orders, may be seen and consulted in almost every library: and the lowest novice of the Franciscan Order may read at one view what his duty would be, if he should ever become the General of his Order: among the Jesuits, however, there are a great number who are ignorant of their own laws: *the secret is confided only to a chosen few*: their government is not formed upon the rules of the Catholic Church, which are generally known, but by *secret laws, which are only known to the Superiors*: in short they are governed rather by private laws, than by such as are authorized, which is manifestly contrary to the law of nature and reason.' (Letter of the Bishop of Angelopolis to Pope Innocent X.)

The name of the mystical Babylon, the Church of

Rome, is '*mystery*.' The name of '*the Beast*,' or the Papacy, is '*mystery*,' '*the mystery of iniquity*.' In like manner, the name of the Second, or Jesuitical Beast, is '*mystery*.' *Mystery* is inscribed upon its privileges, instructions, statutes, vows, government, and institute. And it is remarkable that the Hebrew word סֵתֶר from which the Greek μυστήριον and the English *mystery* is derived contains the number of the *Beast*, 666.

CHAPTER III.

SPECIOUSNESS AND PLAUSIBILITY OF THE JESUITS.

“ LIKE A LAMB.”—Verse 11.

OUR SAVIOUR bid his disciples “*beware*” of those who should “*come unto them in sheeps’ clothing, but inwardly would be ravening wolves.*” But the Beast before us is more specious still. We should therefore be more wary on our part. He is described as “*having two horns like a LAMB.*” And are not the Jesuits ‘*like lambs*’ in appearance? They take a vow of *poverty*. Nay more, they seem to be *poor in spirit*. They call themselves ‘*poor Evangelists*,’—‘*poor mendicants*,’—‘*the diminutive Society of Jesus.*’ This is sufficiently humble! The society is certainly ‘*like a lamb!*’ Then, again, look at the vow of *chastity*, and say, whether the Jesuits are not ‘*like lambs!*’ The third vow binds them to *monastic obedience*, and here we see them all meekness and submission. In like manner their fourth vow leaves them no will of their own, but binds them to go wherever the Pope may send them. Moreover, their

Institute professes to have '*the glory of God*' always in view, and everything is to be understood, 'according to the constitutions of the society, AD MAJOREM GLORIAM DEI.'

But in no respect do the Jesuits appear more '*like lambs*' than in this, that they claim to be in a peculiar manner the followers of Him who was "*meek and lowly in heart,*" who "*was led as a lamb to the slaughter, and as a sheep before his shearers is dumb, so He opened not His mouth.*" Their title is SOCIETAS JESU—THE SOCIETY OF JESUS. The maxims of the Fathers of this Society are so many revelations proceeding from the mouth of '*the Lamb.*' This is expressly asserted by Escobar. The words of this Jesuit are, 'Ego solum modo memoro revelationem factam ab AGNO suis auctoribus Jesuitis.' The revelation related by Escobar is that which was made by *the Lamb* to his authors the Jesuits! In the next chapter we shall have occasion to refer to the moral theology of this famous Jesuit. Suffice it for the present to say, that Escobar compiled it from twenty-four Jesuitical Fathers; and in his preface compares it to the Book of the Revelation which was sealed with seven seals, and says that Jesus delivered it thus sealed to the four living creatures, Suarez, Vasquez, Molina, and Valentia, in the presence of four-and-twenty Jesuits, who represent the four-and-twenty elders. The work has passed through several editions; and it is remarkable that that of *Lyons* has at the beginning the figure of a LAMB on a book sealed with seven seals!

CHAPTER IV.

MAXIMS OF THE JESUITS.

“AND HE SPAKE AS A DRAGON.”—Verse 11.

THAT we may see whether the Jesuits do, or do not, “*speak as a DRAGON*,” we will put down their maxims respecting various subjects, arranged alphabetically.

ABSOLUTION.

‘Absolution ought to be neither refused nor delayed to such as are in the habit of sinning against the laws of God, of nature, and of the church, though no one can see any hope of amendment.’—Father Bauny.

‘When those who have often lapsed into sin without manifesting any signs of amendment, shall present themselves before a confessor, and tell him that they repent of what they have done, and resolve to be better in future, he ought to believe their declaration, though it be presumed that such resolutions only proceeded from the lips, and not the heart:

and though afterwards such persons plunge into the same excesses, and even with greater licentiousness, they may, notwithstanding, in my opinion, receive absolution.'—Father Bauny.

'It is not necessary that the confessor should be convinced that his penitent will execute his good determination, nor even that it is probable; but it is sufficient that he thinks the general purpose exists in his mind at the moment, though in a very little time he is likely to relapse.'—Father Suarez, one of the four living creatures.

'The priest ought to absolve the penitent, though he supposes that the penitent will return to his sin. The theologians teach that though the penitent himself believe that he shall soon repeat his crimes, he is nevertheless in a state for receiving absolution, provided his sin be displeasing to him at the time of confession.'—Father Pirot in his 'Apology for the Casuists.'

'When you perceive that your penitent is strongly attached to any sin, you should take care not to require regret for *that sin in particular*; for it is to be feared that he would not truly detest it while reflecting on the commission of it. You must be satisfied with his general hatred of it, in which he will find little or no difficulty.'—Father Tambourin in his 'Easy method of Confession.'

'The absolution of habitual sinners must not ordinarily be deferred till they be actually reformed. This is taught by so many of the theologians that I could produce thirty, belonging to the different schools,

whom I have carefully read and examined, and whose authority is indisputable. Amongst these are our fathers Suarez, De Lugo, Dicastillus, &c.'—Father Archdekin.

‘ To withhold absolution from sinners till they shall be completely cured of their wicked habits, is not the conduct of a vicar of the good Shepherd ; on the contrary, this would be to plunge them into despair.’—Father De Reulx.

‘ Absolution is not to be refused or deferred precisely because a sinner may not wish to avoid temptation to some mortal sin, when he has a good reason for not avoiding it.’—Father Mäes.

‘ He who has defiled himself by any criminal impurity, may, without sinning, communicate the same day, after confessing. It is true that the difficulty is increased in case of fornication, adultery, or the sin against nature. He who has committed any of these may communicate on the same day, after making confession with the requisite feelings of grief ; and in doing so, he will sin neither mortally, nor even venially. Such is the decision of Sylvester, Navarre, and our fathers Ægidius, Hurtadus, Azor, Suarez, Laiman, Henriquez, Facundez, Sancius, and many others.”—Father Mascharenhas.

‘ Strictly speaking, there can be nothing improper in communicating soon after we have committed a mortal sin, supposing a due confession be first made.’—Father Suarez, one of the four living creatures.

ALMSGIVING.

‘ That which is accumulated for the purpose of aggrandizing our own condition, or that of relatives, is not called *superfluity*; for which reason persons can seldom be said to possess superfluity, not even kings themselves.’—Vasquez, one of the four living creatures, in his treatise on Almsgiving.

Hence Diana, who usually builds upon the foundation of the Jesuitical Fathers, deduces this strong conclusion, that, ‘ as to the question whether the rich are obliged to give alms out of their superfluity, although the affirmation be theoretically true, it will scarcely, if ever, happen to be necessary in practice.’

AMBITION.

‘ Ambition, which is an inordinate appetite for power and glory, is of itself a venial sin; but when greatness is desired in order to offend God the more readily, these external circumstances render it mortal.’—Escobar.

ASSASSINS.

‘ By the term *assassins*, we understand, those who have received money to kill another in a treacherous manner. Hence those who have not committed murder for hire or reward, but only to oblige their friends, are not called *assassins*.’—The four-and-twenty elders.

AVARICE.

‘ I know that the rich do not commit a mortal sin

if they refuse to bestow alms out of their abundance upon the necessitous poor.'—Escobar.

CONFESSION.

'Two confessors may be allowed, the one for mortal and the other for venial sins, for the purpose of maintaining a good reputation with your ordinary confessor; provided only that advantage be not taken from this circumstance to continue in a state of mortal sin.'—Escobar.

Another ingenious contrivance is afterwards suggested for confessing to the ordinary confessor, without his perceiving whether the sin was committed previously to, or since, the last confession.

'This is managed by means of a general confession, and confounding your last sin with others, to which your self-accusation refers in the aggregate.'—Escobar.

CONTRITION UNNECESSARY.

'All the Fathers unanimously teach that it is *an error*, amounting almost to *a heresy*, to represent *contrition as necessary*, or to affirm that *attrition* alone, arising *solely* from the fear of hell, which preserves the will from sinning, is not sufficient with the Sacrament.'—Father Pintereau.

'*Contrition is not necessary even in dying moments*, because, if attrition with the Sacrament be not sufficient at the point of death, it will follow that attrition would not be sufficient with the Sacrament.'—Escobar.

‘ *Contrition is not at all necessary* to obtain the principal effect of the Sacrament, but on the contrary, *is rather an obstacle.*’—Father Valentia, one of the four living creatures.

‘ That sorrow which has for its precise object the merited pains of hell, is sufficient for our justification in the Sacrament.’—Father Bauny.

‘ There is no reason for astonishment that attrition, excited by the fear of hell, sufficiently prepares the sinner to receive the grace of the Sacrament of penitence.’—The Jesuits of Louvain.

‘ We maintain as an incontestable truth, that it is by no means necessary to bring to the Sacrament of penitence that perfect contrition, which implies love to God above every thing in the world. Attrition alone, and that known to be nothing more, is enough.’—Father Slaughter.

‘ Attrition, excited only by the fear of hell, without any true, formal and explicit love of God, is sufficient to obtain justification in the Sacrament.’—Father Raye.

‘ It suffices for obtaining the effect of justification in the Sacrament of penitence to have a true and simple attrition, distinguishable from a perfect contrition, which comprehends the love of God above all things. It is not necessary that this attrition should in any degree proceed from a motive of divine love ; but it is enough that it arise entirely from the supernatural motive of fear.’—The Jesuits of Rome.

‘ Imperfect contrition, called *attrition*, is a true penitence ; whence we conclude that the fear of hell,

when alone, can positively conclude every inclination to sin.'—Father Mæes.

'Imperfect contrition, excited only by the fear of hell, can positively remove every sinful desire from the mind.'—Father De Meyer.

'The fear of hell can of itself banish even all internal desire to commit any mortal sin.'—Fathers Vauder, Wæstine, and Matin.

'The sinner by these motives, viz. the deformity of sin and the fear of hell, is truly converted to God, and absolutely turned from all mortal sin whatever : for there is no mortal sin to which these two motives do not extend.'—Father Salton.

'There is a fear produced by the threatened punishment of hell, which comprises all that is essential to true penitence, though it do not arise from any motive of love.'—The Jesuits of Louvain.

'The Jesuits,' says Brulart, Archbishop of Ambrun, 'have preached before me that the Sacrament of Penitence with a fear of punishment entirely unaccompanied with any emotion of the love of God, is sufficient for our justification. They have taught that, supposing a man to be guilty of all the sins of the damned in hell, yet if he make confession, with a promise to his confessor of amendment, he may communicate immediately.'

'The Jesuits teach, by unanimous consent, as a doctrine truly Catholic, consistent with the faith, and conformable to the decision of the Council of Trent, that attrition *only, and that excited solely by the dread of hell*, is required at the Sacrament.'—Father Pinthereau.

DOCTRINE OF PROBABILITY.

‘ An opinion is called *probable*, when it is founded upon reasons of some importance. Hence it sometimes happens that only one very grave doctor can render an opinion probable ; for a man, who is particularly devoted to study, would not adopt an opinion, unless he were induced by a good and sufficient reason.’—The four-and-twenty Elders.

‘ You may perhaps doubt whether the authority of a single good and learned doctor be sufficient to render an opinion probable. I answer, it is ; and Angelus, Sylvius, Navarre, Emanuel Sa, &c. assert the same, furnishing this proof ;—a probable opinion is that which has a considerable foundation, but the authority of a wise and pious man is not of small but of great importance ; for ’—and pray listen to this reason—‘ if the testimony of such a man possess sufficient weight to convince us that any occurrence took place, for example, at Rome ; why should it not be equally satisfactory in deciding a doubtful point of morality ? ’
—Father Sanchez.

‘ Pontius and Sanchez are of an opposite opinion, but inasmuch as they are both learned men, each one makes his own sentiment probable.’—Diana.

‘ A person may do what he conceives to be permitted by one probable opinion, although the contrary be more sure ; but the opinion of one grave doctor is sufficient.’—Father Emanuel Sa.

‘ It is allowable to follow the opinion which is less probable, though it be also less sure. This is the

concurrent sentiment of modern authors.'—Father Fillintius, one of the four-and-twenty Elders.

'When a doctor is consulted, he may give his advice not only as *probable*, according to his opinion, but contrary to his opinion, if it should be deemed *probable* by others, when the advice which is contrary to our own is more favourable and agreeable to the person who consults him; but I say further, that he will not act without reason, if he should give those who consult him an opinion, held *probable* by some learned individual, though he felt confident at the same time it was absolutely false.'—Father Laiman.

'When the penitent follows a *probable* opinion, the confessor must absolve him, although his opinion be contrary to that of the penitent.'—Father Bauny.

'To refuse to absolve a penitent who acts conformably to a *probable* opinion, is a sin in its own nature mortal.'—Fathers Bauny, Suarez, Vasquez and Sanchez; Suarez and Vasquez being two of the four living creatures.

DUELLING.

'When a gentleman who is challenged to a duel is known to be not remarkably pious, but daily commits sins without the least scruple, plainly evincing that his refusal to accept the challenge does not proceed from the fear of God, but from timidity, he may be called a chicken, and not a man—*gallina et non vir*. He may, in order to preserve his honour, proceed to the appointed place, not indeed with the express intention of fighting, but only of defending

himself, if his antagonist should unjustly attack him ; and this action would be in itself altogether indifferent. For what harm would there be in going into a field and walking about, waiting for a person, and defending oneself against any attack ? '—Hurtado de Mendoza, cited by Diana.

' If a soldier in the army, or a gentleman at court, find that he shall inevitably lose his honour or his fortune, should he refuse to accept a challenge, I do not see how a person can be condemned for accepting it in his own defence.'—Father Layman.

' A man may fight a duel even to defend his goods, if there be no other way of preserving them, because every one has a right to defend his goods, even by killing his enemy.'—Hurtado, quoted by Escobar.

' It is perfectly reasonable to say, that a man may fight a duel to save his life, his honour, or his goods, if there be any considerable quantity of them, when it is apparent that his adversary has an evil design unjustly to rob him of them by suits at law and chicanery ; and there is no other way of preserving them. Navarrus well says, that in such a case he may accept or send a challenge—*licet acceptare et offerre duellum* '—Father Sanchez, with whom Escobar agrees.

ENVY DEFINED.

' To envy the spiritual good of a neighbour is a mortal sin, but to envy his temporal good is venial. The good which is found in temporal things is so trifling and of so little consequence to heaven, that

it is of no consideration at all in the view of God and the saints.'—Father Barry.

EQUIVOCATION.

'It is lawful to use ambiguous terms, to give the impression in a different sense from that which you understand yourself.'—Father Sanchez.

'He who has outwardly promised any thing, without *an intention* of promising it, on being asked whether he did make such a promise, may reply, No ; meaning within himself that he made no promise which implied any obligation to keep it. Nay, he may go much further than this, for he may confirm his denial by an OATH ; because, otherwise he would be compelled to pay what he does not owe.'—Father Filliutius, one of the four-and-twenty Elders.

'Though you may be aware that you have made a vow or an oath, it is, in my judgment, *probable* that you are under no obligation to observe either, supposing you are in any doubt as to your *intending* to bind yourself by that oath or vow.'—Father Tambourim.

Though a man have deliberately intended to bind himself, he is not bound, unless he had *an intention of executing what he promised*. The vow remains null so long as the man is *unwilling* to execute it.'—Father Valentia, one of the four living creatures.

'To say URO, *I burn*, instead of JURO *I swear*, when we take an oath, would not be more than a venial sin.'—Father Sanchez.

'A man may swear that he has NOT done a thing,

though in fact he has done it, meaning in himself, *that he did not do it on a certain specified day, or before he was born; or understanding any other circumstances of a similar nature. This will be found in numberless instances extremely convenient, and is always very just when it is necessary to your health, honour, or property.*—Father Sanchez.

‘After saying in an audible voice, *I swear that I did not do this*, you may add inwardly *to-day*; or after affirming aloud *I swear*, you may repeat in a whisper, *I say*; and then resuming the former tone—*I did not do this.*’—Father Filliutius.

GLUTTONY.

‘Is it lawful to eat and drink inordinately and without necessity, for the mere gratification of a voluptuous appetite? With Sanchez I answer, YES, if it do not injure your health.’—Escobar.

‘Is gluttony a sin? At most only a venial one, even if a person without any necessity stuff himself with eating and drinking till he vomit, supposing it to be attended with no material inconvenience with respect to his bodily health.’—Escobar.

‘Gluttony is not a mortal sin, even if a person *designedly* eat and drink till he vomit.’—Escobar.

IDLENESS DEFINED.

‘Idleness is a grief that spiritual things should be spiritual, as if it should be regretted that the sacraments are the source of grace: and it is a mortal sin.’—Escobar.

IGNORANCE OF GOD.

‘ To be ignorant of the being of a God ought to be regarded as *a great blessing and favour*; for, as sin is essentially an offence committed against God, it follows that a man who is without knowledge of him, has neither offence, sin, nor eternal punishment to bear.’—Father Molina, one of the four living creatures.

‘ A man ignorant of God will not commit a mortal sin, even if he kills another, and supposes he is doing wrong.’—Father Roderic de Arriaza.

IGNORANCE OF THE LAW OF NATURE.

‘ There are some general principles of the law of nature, of which a man may be invincibly ignorant, not indeed through the whole of his life, but during a short time, and even for a considerable time—as *thou shalt not steal; thou shalt not kill; thou shalt not commit adultery; thou shalt honour thy parents, and the like.*’—Father Merat.

SINS OF IGNORANCE.

‘ However enormous, or repugnant to nature, a sin may be that is committed by a man invincibly ignorant of God, or not bearing in mind that there is a God, or that he is offended with sin, that sin is not mortal.’—Father Platelle.

‘ If men, who have become adepts in sin, have neither light nor remorse, when they blaspheme and plunge themselves into debauchery, and if they have

no knowledge of the wickedness of such conduct ; I maintain, with all the theologians, (the Jesuits) that they do not sin at all by these actions, which savour more of the brute than the man : because there can be no sin without liberty, and, to be at liberty to avoid sin, it is requisite for us to know the good or the evil of the object which is proposed to us.'—Father Pirot, the famous author of the ' Apology for the Casuists.'

' If you are unavoidably led to believe that to tell a lie for the purpose of saving your friend is a virtuous act, your lie is in that case a work of mercy. If you think it good to kill a man who blasphemes, such an homicide is converted into an act of religion.'—Father de Rhodes.

' If any one commit *adultery* or *homicide*, and at the same time reflect on the wickedness and enormity of these actions only in a very imperfect and superficial manner, his sin is merely *venial*, though the acts themselves are exceedingly heinous. The reason is, that as knowledge of the wickedness of an action is necessary to render it sinful, so in order to be guilty of heinous sin a man must have an entire knowledge of its wickedness, and must duly consider this at the time of committing the sin.'—Father de Rhodes.

LEWDNESS.

' A servant may, in compliance with the wishes of his master, watch a female on her way home to discover where she resides. He may carry her little

presents ; and also accompany his master, either for the maintenance of his dignity, or to take care of him, when he visits her. He may, if it be necessary, assist him in entering her chamber by the window ; he may procure for him her portrait ; he may go to her and say—my master calls you ? he may also accompany her to his master's house, *et januam aperire, et iis lectum sternere.*—Gaspar Hurtado, one of the four-and-twenty elders.

‘ A *son* may do the same for his *father* in obedience to his commands ; particularly, if he apprehend that by refusing he should incur his father's displeasure. And that which a *servant* or a *son* may do with respect to such practices, would of course be lawful for persons in *any other* relation or capacity.’—Gaspar Hurtado.

‘ It is lawful for any other person to do the same, if he hope to gain something considerable by it ; and more especially, if by such means he be likely to avoid some great loss, or escape anything that would be particularly hurtful for himself.’—Gaspar Hurtado.

LOVE TO GOD UNNECESSARY.

‘ When is a person obliged to cherish a real affection for God ?’ Suarez says, ‘ it is sufficient to love him a little previous to the moment of death,’ without fixing the precise time :—Vasquez, ‘ that it is enough to love him in the very moment of dying :’—others, ‘ at Baptism :’—others again, ‘ at seasons of contrition :’—and some, ‘ upon festival days :’—but our Father, Castro Palao, opposes all these opi-

nions, and with good reason—*meritò*. Hurtado de Mendoza states, that ‘we are under an obligation to love God *once in a year*, and that we are kindly treated in not being obliged to it more frequently :’—but Father Coninck that ‘we are under an obligation to do so *once in three or four years* :’—Henriquez, ‘*every five years* :’—and Filliutius says, ‘it is probable that we are not rigorously obliged to it every five years.’ What then? This question he refers to a wise man’s own judgment.’—Father Escobar.

‘St. Thomas says ‘we are under obligation to love God as soon as we acquire the use of reason ;’ but that is a little *too soon*. Scotus mentions *every Sunday* ; but on what authority? others, in seasons of grievous temptation : *right*, in case this is the only way of avoiding temptation. Scotus states, that when some great benefit has been conferred by God, it is well to thank him for it. Others speak of *the hour of death* ; that is *too little*. Nor do I believe it to be necessary on every sacramental occasion : attrition will suffice with confession, if it be convenient. Suarez says that we are obliged to love God *some time* : but at what time? You are to be the judge of that ; he professes to know nothing about it. But if such a doctor as this does not know, I am at a loss to conceive who does.’—Father Sismond.

‘We are not so much commanded *to love God*, as *not to hate him*.’—Father Sismond.

‘Contrition, i. e. sorrow for sin, excited by supreme love to God, is not necessary to the receiving of the principal effect of the two Sacraments of Bap-

tism and Penitence : on the contrary, it is rather *an obstacle*.'—Father Valentia.

' The evangelical law is more mild than the law of Moses, inasmuch as it takes away the obligation which existed under that dispensation to have contrition, or sorrow for our sins, animated with the love of God ; a thing which is in no small degree difficult.'—Father Merat.

' As the law of the New Testament is a law of grace, made for children, and not for slaves, is it not proper that it should demand less on their part, and that God on his part should give more ? It is not therefore without reason that he has cancelled the hard and grievous obligation of the law of rigour to perform an act of perfect contrition in order to our justification.'—Father Pinthereau.

' If perfect contrition,' such as implies a love of God above all things, ' were required in the Sacrament, our condition would be worse than was that of the Jews before the coming of Christ. Now, who will venture to assert that slaves are treated with more lenity and tenderness than children ?'—Father Fabri.

' If attrition,' sorrow for sin excited only by the fear of hell, ' were not sufficient, the way of salvation would in this particular be more difficult under the law of grace than it was under the law of Moses, or under the law of Nature.'—Father Salton.

' We are not obliged to love God on the holidays, nor at the time of our death, nor when God has bestowed upon us some particular favour, nor when

we wish to receive baptism, nor when it becomes necessary to perform an act of contrition, nor when we have attained to the use of our reason, nor when we are called to suffer martyrdom ; for in these cases attrition is sufficient.'—Father Lesseau.

According to the Jesuits, the obligation to love God would be a heavy yoke on the necks of Christians, too heavy for them to bear. Besides, as Father Sismond has observed, Jesus Christ has by a particular act of grace delivered them from this odious servitude. Upon the words of our Saviour, "*If the Son shall make you free, ye shall be free indeed.*" this thorough-paced Jesuit makes the following blasphemous comment:—"YES, WE SHALL, I TRUST, AGREEABLY TO HIS OWN TESTIMONY; BE FREE FROM THE INTOLERABLE YOKE, WITH WHICH SOME WOULD LOAD US, OF LOVING GOD.'!!! How awfully do those words of Jesus apply to the Society of Jesus, "*I know you, that ye have not the love of God in you.*" (John v. 42.)

LOVE TO OUR NEIGHBOUR UNNECESSARY.

'As the Jesuits explain away "the first and great commandment," and assert that *to love God* is not obligatory on Christians, we need not be surprised that they do away with "the second" which is "like unto it, *Thou shalt love thy neighbour as thyself.*" Let us attend to their maxims on this head.

'As it is certain that we are required to love our neighbour, agreeably to the words of Christ by St. Matthew, *Thou shalt love thy neighbour as thyself,*

so to me it appears to be equally certain that we are not bound to love him *by any internal act directed expressly to him.*'—Father Tambourin.

It appears from this that we are to love our neighbour, but *not* to love him *really*; we are to love him, but *not inwardly*!

'We are not bound by this precept to love our neighbour otherwise, or more than ourselves. Now as it is not required of us to love ourselves in a sense implying any *internal* act, consequently we are not enjoined to love our neighbour in any such manner.'—Father Lamy.

'If it were our duty to love our neighbour thus, a large proportion of us would stand condemned for not having exercised this internal act of charity towards all men; *a supposition which would be improbable and absurd.*'—Father Lamy.

'St. John, in declaring that *he who loveth not his brother abideth in death*, does not speak of any formal and explicit love, but merely intends to *exclude the HATING OF OUR NEIGHBOUR.*' (!)—Le Roux, Professor of Theology at Rheims, a Romish Priest, an admirer of the Jesuits.

'Bonacina exempts from all blame a mother, who wishes the death of her daughters, because, since they are neither beautiful nor rich, she has no prospect of their marrying so advantageously as she could desire.'—Father Bauny.

'I desire the death of my father, wishing not evil to him but good to myself, or because my own advantage will be the result, since by his death I shall

become possessed of his inheritance.'—Father Tambourin.

' *A person may kill an enemy secretly, and when this can be done, so as to get clear out of the affair, it is far better than fighting a duel* ; because by this means he avoids every evil consequence ; on the one hand, the exposure of his own life to hazard, and on the other, partaking of the crime of his enemy, which he must do in a duel.'—Father Sanchez.

' It may be called killing treacherously, when a man slays another, who had no reason to suspect him. Hence he who slays *an enemy*, cannot be said to kill him treacherously, *though he perpetrated the deed by lying in wait, or stabbing him behind.*'—Father Escobar.

' Whoever kills his enemy after a reconciliation and under a promise no more to attempt his life, is not said absolutely to kill him in a treacherous manner, as there had been *no very strict friendship* subsisting between them.'—Father Escobar.

' It is allowable to kill a person who gives you a box on the ear, though he run away ; provided you can divest yourself of hatred and revenge, and do not prepare the way for murders *in excessive numbers and injurious to the state.*'—Father Henriquez, quoted by Escobar.

' Is it allowable for a man of honour to kill the person who *intends* to give him a blow or a stroke with his cane ? Some say, No ; and assign as a reason, that a neighbour's life is more important than personal honour ; besides that, it is cruel to kill a

man merely to avoid a box on the ear. But others affirm that it is allowable, and I most certainly think it *probable*, when it is the only means of escaping such an affront : otherwise the honour of the innocent would be perpetually exposed to the malice of the insolent.'—Father Azor, one of the four-and-twenty Elders.

'It is lawful to kill any one who says '*you lie*,' if he can be stopped by no other means.'—Father Bal-delle, quoted by Escobar.

'One may kill another *regularly*, according to Molina, for the value of a crown.'—Escobar. (Molina is one of the four living creatures.)

'A priest not only *MAY*, but on certain occasions *OUGHT TO KILL* a calumniator.'—Caramuel, an illustrious defender of the Jesuits.

LYING.

'All private judgment being removed, the mind should always be kept prepared to obey the true church ; insomuch that, should she define that to be **BLACK**, which appears to our eyes to be **WHITE**, we are bound to call it **BLACK** too.'—Ignatius Loyola, the founder of the Jesuits, in his *Spiritual Exercises*.

PERJURY.

'A man may swear that he has **NOT** done a thing, when in fact he has done it ; *meaning in himself that he did not do it on a certain specified day, or before he was born ; or understanding any other circumstances of a similar nature.* **THIS WILL BE FOUND**

IN NUMBERLESS INSTANCES EXTREMELY CONVENIENT, AND IS ALWAYS VERY JUST, WHEN IT IS NECESSARY TO YOUR HEALTH, HONOUR OR PROPERTY.'—Father Sanchez. (See EQUIVOCATION.)

PROFANE SWEARING.

'If a man blaspheme without duly considering what he does, how much soever he may be in the habit of it, he commits no mortal sin.'—Filliutius, one of the four-and-twenty Elders.

'Habitual blasphemy, with a want of attention, does not constitute a mortal sin.'—Escobar.

'*By my faith—by my conscience—by the faith of a Christian*—are no oaths.'—Emmanuel Sa.

'It is true *as I am a Christian—as I am a monk—as I am a priest*—are no oaths.'—Escobar.

'*I call God to witness*—is no oath.'—Father Sanchez.

'*It is so before God. God knows that it is so. God sees that it is so. If it be not so, I renounce God.* These are no oaths.'—Escobar.

'*It is as true as God is true—as Christ is in the venerable sacrament—as the Gospel is true*—this is nothing at all.'—Busembaum and Tambourin.

THE WORSHIP DUE TO GOD.

It has been well observed by Father Quesnel that 'they, who would approach to God, must do it, not with fear like brutes; but with confidence and love, as children.' This is considered by the Jesuits, and by Pope Clement XI., their friend and patron, as

‘a false and dangerous principle, and savouring of HERESY.’ Not only is love to God to be excluded, but ‘to pray to the Almighty with voluntary distraction of mind is a truly religious act.’—Father Lorthioir.

‘As he, who should bow the knee before an idol without an intention of committing idolatry, would be viewed as an idolator ; so they who recite the office ought to be considered as praying, though they may do it without attention.’—Father Bauny.

‘An evil intention in attending the mass, as, for instance, the intention of gazing with a lascivious eye on the females who may be present, is not contrary to the commandment.’—Filliutius, one of the four-and-twenty Elders.

‘An evil intention, as, for instance, that of looking with carnal eyes on the women who may be present, is not inconsistent with the duty of attending the mass.’—Escobar.

‘If any one assist at the mass out of vain glory, or even for the purpose of picking another man’s pocket, he may notwithstanding fulfil the duty, though these acts be in themselves criminal.’—Busembaum.

‘You may hear half a mass of one priest, and another half of another ; indeed you may hear first the end of one mass, and afterwards the beginning of another. You may hear two halves of a mass at the same time of two different priests, when one begins a mass, and the other is at the elevation of the host, because attention may be given to both at

the same time, and two half masses make one whole one.'—Father Turrianus.

'Mass may be heard in a very short time; as, for example, if you happen upon *four masses at once*, so arranged, that when one begins, another may be at the Gospel, another at the Consecration, and another at the Communion.'—Escobar.

Such are the maxims of the Jesuits! For the specimens given above we are indebted to Pascal's '*Provincial Letters*,' and '*The abominations of the Jesuits exposed*,' translated from the French by George Russell. These maxims shew the truth of the following lines, written upon the Jesuits:—

'Si itis cum Jesu-itis non cum Jesu-itis—
Si cum Jesu-itis non cum Jesu-itis.'

Is it not true that the Jesuits "*have two horns like a LAMB, but speak like a DRAGON?*" It is a singular fact that Pascal, *without any allusion to the Revelation*, uses the following language with reference to the Jesuits:—'Where are we now? Are these Monks and Priests who talk in this manner? Are they Christians? or are they Turks? Are they Men? or are they Demons? Are these *the mysteries revealed to his Society by the LAMB?* or are they the abominations suggested by the DRAGON to those who are of *his party?*'

CHAPTER V.

THE GENERAL OF THE JESUITS EXERCISES ALL THE POWER
OF THE POPE IN HIS PRESENCE AND WITH HIS SANCTION.

“AND HE EXERCISETH ALL THE POWER OF THE
FIRST BEAST BEFORE HIM.”—Verse 12.

As Daniel said to Nebuchadnezzar, King of Babylon,
“*THOU art this Head of Gold,*” so we say to the
Pope, the King of the mystical Babylon, *THOU art
the First Beast*; and to the General of the Jesuits,
*THOU art the Second, and thou dost exercise all the
power of the First Beast before him.*

The thirty-third and thirty-fourth chapter of the
‘History of the Jesuits,’ are a splendid comment upon
the words before us. From them we learn that ‘the
constitution of the society is monarchical, or rather
despotic: the whole authority, the entire property,
the government, and conduct of the society are vested
in the General: all who compose the society are
blindly dependent upon the general for their lot, for
the disposal of their persons, of their conduct, and
their property; for their conscience, their doctrine,

and their manner of thinking on all subjects, in order that the spirit of the Head may be universally that of the Body and each of its members !' It is decided by the constitutions 'that the General has a right in all things to rescind what the other superiors of the society have done, although they may have acted even in pursuance of his own general powers ; that he is the party to direct in all cases, where he may see fit, and that obedience is always due to him, *as to the Vicar of Jesus Christ ; from whence it evidently appears that the General is the POPE of the society.*' Well may this be called a 'monstrous proposition.' The General is indeed '*the POPE of the society,*' and '*exercises all the power of the*' POPE.

'It should be added from the memorial of the Spanish and Portuguese Jesuits to POPE CLEMENT VIII. in 1598, that *the power of the General is such, that, although he may have admirers, he is not bound to conform to their advice. He is the Lord of Lords, and does as he will, without being restrained by any law : he has the power of life and death : he elevates and debases whom he will, as if he were God, being exempt from all passion, and not liable to err.*'

It has been rightly said, by the able author of the 'History of the Jesuits,' that 'it is impossible to carry blasphemy farther than in this passage.'

The General of the Jesuits is 'so great in the eyes of the society, that she will not endure that the Pope himself should invest him with any other dignity, at least without her consent, and the law of the Institute prevents the society from giving such consent

unless there should be actual sin in withholding it : and indeed, what dignity on earth could equal that of being the sole chief of the army of Jesus ? ’

And now we put our first question—Does not the second Beast “ exercise all the power of the first ? ” Does not the General exercise all the power of the Pope ? Is not the General rightly called ‘ the Pope of the Society ? ’ What can the Pope do which the General cannot ? What power has the Pope which the General has not ? Is the Pope THE VICAR OF JESUS CHRIST ? so is the General. Is the Pope KING OF KINGS AND LORD OF LORDS ? so is the General. Is the Pope INFALLIBLE, and NOT LIABLE TO ERR ? so is the General. Is the Pope *in the place of God* ? so is the General. Does the Pope *require unlimited obedience in spirituals and temporals* ? so does the General. Is the Pope *the source of all power and authority* ? so is the General. Does the Pope *act just as he pleases, and do* ACCORDING TO HIS WILL ? so does the General. Is the Pope RESTRAINED BY NO LAW ? so is the General. Is the Pope THE LAWLESS ONE, or, as St. Paul expresses it, ‘ O ANOMOS ? ’ The General may be described as ‘ O ANOMOS, THE LAWLESS ONE, likewise. Is the Pope a DESPOT ? so is the General. He regards ‘ every Jesuit as a MERE STAFF in his hands, or as an INANIMATE BODY, whose movements he is to direct : ’ and ‘ *exercises of course the most despotic empire over him.* ’ St. Ignatius goes further than this : he commands that ‘ every order of a superior without distinction shall be regarded as a divine precept ;

which shall be obeyed without any discussion, and with the same blind prostration of the whole will as is required in believing whatever the Catholic faith teaches, and as Abraham evinced in sacrificing his son Isaac!!' 'Nor is it only in obligatory matters, that the obedience required by the Institute is to be perfect. In things indifferent as well as in things essential, it is not necessary to wait for a formal command from a superior. Even an intimation; and less than an intimation, of his will should render obedience as prompt, as if JESUS CHRIST himself had commanded.' Does not the General "*exercise all the power of the*" Pope?

As the General "*exercises all the power of the*" Pope, so the Jesuits, as a body, have exercised "*all the power of the*" Papacy. 'Before the expiration of the sixteenth century, the Jesuits had obtained the chief direction of the education of youth in every Catholic country in Europe. They had become the confessors of almost all its monarchs, a function of no small importance in any reign, but, under a weak prince, superior even to that of minister. They were the spiritual guides of almost every person eminent for rank or power. They possessed the highest degree of confidence and interest with the Papal Court, as the most zealous and able champions for its authority. The advantages which an active and enterprising body of men might derive from all these circumstances are obvious. They formed the minds of men in their youth. They retained an ascendant over them in their advanced years. They possessed,

at different periods, the direction of the most considerable courts in Europe. They mingled in all affairs. They took part in every intrigue and revolution. The General, by means of the extensive intelligence which he received, could regulate the operations of the order with the most perfect discernment, and, by means of his absolute power, could carry them on with the utmost vigour and effect.' (Robertson's Charles V.) The Jesuits have not only been confessors to most of the monarchs of Europe, but have numbered some of those monarchs as members of their society, as for instance, Louis XIV. Yea, their power has been so great, that, as Pascal expresses it, 'they have led captive the ecclesiastical dictator of the world.'

II. But, secondly, the second Beast not only "*exerciseth all the power of the first Beast,*" but exercises it '*before him,*' in other words, 'in his presence, and with his sanction.' That the Jesuits "*exercise all the power of the*" Pope in the Pope's presence, is manifest from the simple fact, that the General of the Jesuits dwells at Rome under the eye of the Pope. As the Pope sits in the Dragon's "Seat," which is Rome, so the General sits in the Pope's "Seat," which is Rome. As "*the Dragon*" has given to the Pope "*his power, and his seat, and great authority,*" so the Pope has given "*his power and his seat, and great authority*" to the General of the Jesuits. That the Jesuits "*exercise all the power of the*" Pope with the Pope's sanction, is manifest from the Papal Bulls which have been issued in their

favour. In 1540, their society obtained the sanction of Paul III. This Pontiff by his Bull of 1543, authorizes them “to adopt such constitutions as they might judge fit; with power, as well with respect to the constitutions already adopted, as to those which should be made in future, to alter or annul them, according to the difference of time and place, and the qualities or diversities of things, and to form other constitutions, *which by special favour, shall be, ipso facto, considered as approved by the Holy See.*’ By another Bull of 1549, the Pope gave them leave ‘to make such statutes and constitutions as they should judge necessary, and afterwards either to change them, to add to them, or to retrench them.’

Not only have the Jesuits no need of the authority or sanction of the Episcopal Diocesan for preaching, confessing, or administering the Sacrament, but they can do what no bishop can—absolve from sins reserved as peculiar cases for the Pope: their power on this head is so undoubted, that they are regarded as the hereditary *agents of the Pope* for such purpose, and have a right to open all the letters of the Penitentiary at Rome, without waiting for their being addressed to them in particular: having an express commission for absolution in most cases, and for dispensation in all—commissions, which are only given to the masters of a faculty; but the Jesuits are far superior to any masters.’ The above power they exercise by virtue of the Bulls of 1545 and 1582. By a Bull of Pius V. they have ‘all the privileges, *past, present, and to come*, which mendicants of all colours,

degrees, and sexes, ever have obtained, or ever shall obtain.' By a Bull of Clement VIII. they have 'all the privileges, *past, present, and future* of the orders which are not mendicant.' By a Bull of Gregory XIII. they enjoy 'all and every one of the privileges, immunities, exemptions, and rights, *present and future*, of all male and female mendicants; of all other religious orders . . . and generally of ALL PERSONS, as well secular as religious.' We will only mention one more Bull, the famous Bull of Gregory XIV. which 'prohibits *Bishops, Archbishops, Patriarchs, Cardinals, and Sovereigns themselves*, from impugning, changing, or perverting the Institute, under pretence of being influenced by zeal, or any superior motives.' By this Bull the Jesuits are made independent of the Pope. 'Not only is the will of the General as good and even better than a Papal Bull, since it may invalidate any preceding Bulls for the reform of the Society, but even the date of such plenary act of re-establishment is so dependent upon him, that he may assign to it, if he please, a date anterior even to his own will.'

'Thus future Popes may spare themselves the trouble of reforming the Society and its Institute; since the established General, *superior to the Popes*, at all events in this particular, can re-establish such Institute and its abuses by speaking a word, without giving himself any more trouble about the Popes and their Bulls than if they had never acted!' (See History of Jesuits, chapters xxxv. xxxvi.)

Well may it be said that the Second Beast "exerciseth all the power of the First Beast before him."

CHAPTER VI.

THE JESUITS CAUSE THE EARTH AND THEM WHICH DWELL
THEREIN TO WORSHIP THE POPE.

“ AND CAUSETH THE EARTH AND THEM WHICH
DWELL THEREIN TO WORSHIP THE FIRST BEAST,
WHOSE DEADLY WOUND WAS HEALED.”—Verse 12.

THE Jesuits, by virtue of their fourth vow, bind themselves to go whithersoever the Pope may command, in defence of the Romish faith, without requiring any thing from the Holy See for their support. Their office is *to cause the earth and them which dwell therein to worship the Pope*. ‘ That they may have full leisure for this active service, they are totally exempted from those functions, the performance of which is the chief business of other monks. They appear in no processions ; they practise no rigorous austerities ; they do not consume one-half of their time in the repetition of tedious offices. But they are required to attend to all the transactions of the world on account of the influence which these may have upon religion ; they are directed to study the

dispositions of persons in high rank, and to cultivate their friendship ; and by the very constitution as well as genius of the order, a spirit of action and intrigue is infused into all its members.' (Dr. Robertson.)

The Jesuits are peculiarly devoted to the See of Rome, and are the most subtle, the most powerful, and the most implacable of all the enemies of the Reformation. The celebrated Father Abraham a Sancta Clara styles them *the fifth wheel to the carriage of the church, which a prudent driver ought to take with him in case one of the others should break*. By others they have been termed *the life guards of the POPE*. They were honoured by Servin, advocate to the Parliament of Paris, with the appellation of *the Janissaries of his Holiness*, with which they are said to have been highly pleased. The contrast between LUTHER and IGNATIUS is thus described by DAMIANUS, one of the first Historians of the Order :—

' LUTHER, like a madman, declaims against the Apostolic See : IGNATIUS *every where undertakes its defence*.

' LUTHER withdraws from it as many as he can : *as many as he can*, IGNATIUS *reconciles and restores to it*.

' All the devices and efforts of LUTHER are directed against it : IGNATIUS *consecrates to it by a special vow all his own labours, and all those of his companions*.

' LUTHER has stripped the sacred rites of the Church of all their venerable solemnity : IGNATIUS *studies to procure them reverence*.

'The Sacrifice of the Mass, the Eucharist, the Virgin Mother of God, the Guardian Angels, and the Indulgences of Popes, which LUTHER attacks with so much fury, are the objects which IGNATIUS and his companions exert themselves continually to celebrate by new inventions and indefatigable industry.

'To LUTHER, that disgrace of Germany, that Epicurean Swine, that Curse of Europe, that Monster destructive to the whole earth, hateful to God and man, &c. God by his eternal decree has opposed to IGNATIUS.' (See History of Jesuits, Vol i. p. 373.)

It behoves Protestants to be especially on their guard with respect to the Jesuits, for none are such bitter enemies to Protestantism as they. The Second Beast, has been, on the whole, a faithful ally to the First. That two wild Beasts should never quarrel was not to be expected. But, though Clement XIV. was obliged to suppress the Society of Jesus on account of its turbulence and unruliness, the First Beast could not long dispense with the services of the Second. On the 7th of August, 1814, the Second Beast revived, and the Order of the Jesuits was restored by a Bull of Pope Pius VII.

The object for which the Second Beast exists is to *"cause the earth and them which dwell therein to worship the First Beast, whose deadly wound was healed."* The two Beasts may be sometimes at variance with each other. So were Herod and Pilate. So were the Pharisees and Sadducees of old: and yet they were alike enemies to real Christianity and its divine Founder. 'In like manner the Catholics proper,

and the Jesuits, although in many things of very opposite sentiments and feelings, are yet mutually pledged to one common hostility with Protestants of every name, because they are equally agreed in asserting and maintaining such fundamental errors both in Religion and Policy, as Protestants can never fail to protest against so long as they retain any more than their name. In spite of all the quarrels of the Church of Rome with the Jesuits; in spite of the mutual struggle for pre-eminence which has been ever maintained between them: their agency is still too important to be overlooked or despised by that Mystical Woman of the Apocalypse who has her seat on the Seven Mountains. There is still too much in common between the two systems: their corruptions are too nearly allied, and their interests too closely interwoven, to render it a matter of small import whether the Jesuits shall be again invoked by Papal Rome as her auxiliaries, or not: the influence of light in the world is too strong—the diffusion of the Bible has become too general—and the increase of true religion; in consequence, is too certain to permit a Church which “loves darkness rather than light” to neglect all the means which lie within her reach, to establish and perpetuate her own system of ignorance and error by those friends and agents whose interests are in the main identified with her own. The present Pope (Pius VII.) could not be ignorant that the same causes which led to the formation of the Society were at this moment in active operation throughout the world, and therefore appeared to require the applica-

tion of the same remedy. 'The Order of Jesuits,' says Villers, 'the most important of all the Orders, *was placed in opposition to the Reformation*, and it acquired a preponderance proportioned to the enormous mass, which it was intended to counterbalance.' It is with reference to the same great object of *opposing the Reformation*, that the present Pope (Pius VII) has declared that he should 'deem himself guilty of a great crime towards God, if, amidst the dangers of the Christian Republic (in other words, of *the cause of Popery*) he should neglect to employ the aids which the special Providence of God had put in his power, and if, placed in the bark of St. Peter, and tossed by continual storms, he should refuse to employ *the vigorous and experienced Rowers who volunteer their services!!!*' It is in vain that the advocates of his Holiness will contend that he desired the aid of the Jesuits against Infidelity; for where is the danger to be apprehended from Infidelity now? It is against the Protestant Church and Cause that the Jesuits, '*those experienced Rowers*,' have now embarked afresh, and it is chiefly with reference to their assistance in making head against the vessel of the Reformation, that the Pope has availed himself of their services.'—(Introduction to, and Conclusion of, the History of the Jesuits.)

In the revival of the Jesuits we have a remarkable fulfilment of Prophecy. We do not read of the Second Beast, or the False Prophet, during the first five vials. But in the Sixth Vial he is represented as alive and going forth "unto the kings of the earth,

and of the whole world to gather them to the battle of that great day of God Almighty."

The Sixth Vial began to be poured out in 1820, and in 1814 the Second Beast revived. "The kingdom of the Beast was" at that time "full of darkness." The Pope had just returned to Rome from his captivity by Buonaparte: and his first act was to restore the Second Beast to political life! Well may it be said, "They gnawed their tongues for pain and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds."

It appears that the Society of Jesus will be in existence at the coming of Christ. For we read, "*The Beast was taken, and with him THE FALSE PROPHET that wrought miracles before him, with which he deceived them that had received the Mark of the Beast, and them that worshipped his Image. These both*" (the Pope and the Jesuits) "*were cast alive into a lake of fire burning with brimstone.*"

And now we put the question, Does not the Second Beast "*cause the earth and them which dwell therein to worship the First Beast, whose deadly wound was healed?*" Was not Frederic of Prussia right in calling the Jesuits *the Pope's Body-Guard*? Did not Servin rightly designate them—*the Janissaries of His Holiness*? Have not the Popes themselves spoken the truth, when they have styled the Jesuits *their spiritual Militia*? Have not the Jesuits been rightly called *the standing Militia of the See of Rome*? Was ever standing army more completely detached from

all civil interests, or more entirely devoted to the service of the sovereign? Who have ever spoken more strongly on the points of Papal Supremacy and Infallibility than the Jesuits? On these points "the trumpet" has given no "uncertain sound."

'The Jesuits,' says Dr. Barrow, 'were *the Pope's Spiritual Janissaries*, and combatants for his interests. Depending entirely upon him, subsisting by his charters, enjoying exemption by his authority from other jurisdiction, being sworn to special obedience to him, they were entirely at his devotion and ready with all their might to advance his interests and to maintain all the pretences of their Patron and Benefactor. They did cry up his power as superior to all other: they did attribute to him powers strangely high, *Vice-God, Spouse of the Church, &c.*,—strange attributes of *Omnipotency, Infallibility, &c.*'

The Jesuits have indeed "caused the earth and them which dwell therein to worship the First Beast, whose deadly wound was healed." They have turned the Roman Pontiff into a Terrestrial Deity, and have put him almost, if not entirely, on an equal footing with the Divine Saviour. Laynez, the famous General of the Jesuits, maintained in the Council of Trent, that 'the Bishop of Rome, from St. Peter to the end of the world, is true and absolute Monarch, with full and total power and jurisdiction, and the church is subject unto him, as it was to Christ, when he lived in mortal flesh.' He maintained likewise 'that the tribunal and consistory of the Pope are the same as the tribunal and consistory of Christ, and that the

Pope has the same authority as Christ.'—(See Father Paul's History of the Council.)

In like manner the Jesuits of Clermont declared before all Paris, that the Pope was as infallible as Jesus Christ himself! Cardinal Bellarmine, who was also a Jesuit, maintained that 'the Pope is *the Corner-Stone* even leaving Christ out of the question'—*'etiam Christo secluso'*—He also asserts that 'the Catholic (Roman) faith teaches us that every virtue is good, and every vice evil; but *if the Pope should err in commanding vices and forbidding virtues, the church would be bound to believe that vices are good, and virtues evil, unless she wished to sin against conscience!!!*'

Is not this to *cause the earth and them that dwell therein to worship the Pope?*

How awful are the following confessions, drawn up by Jesuits, and forced upon converts to Popery in Hungary, at the time of their public renunciation of the Protestant faith!

' 1. We believe and confess, that under the peculiar care of our high authorities, both spiritual and civil, we have, by the diligence and aid of the Rev. Fathers, the Jesuits, been brought from the heretical way and faith, to the true Roman Catholic and saving one, and that we have embraced the same voluntarily, and without any compulsion; we now make our public confessions to the world with our mouth and tongue.

' 2. We confess that the Pope at Rome is the Head of the Church, and that he cannot err.

‘ 3. We confess and believe that the Pope at Rome is the Representative of Christ, and has full power to forgive and retain sin arbitrarily, and to cast into Hell and to excommunicate whomsoever he pleases.

‘ 4. We confess that every new thing instituted by the Pope, whether it be contained in the Scriptures or not, whatsoever he has commanded, is *true, divine, and saving, which the common man has to value MORE THAN THE COMMANDMENTS OF THE LIVING GOD !!!*

‘ 5. We confess that the Most Holy Pope is to be *honoured by every one with DIVINE honour, just as it is due to the LORD CHRIST HIMSELF !!!*

‘ 6. We confess and maintain that the Pope is to be heard by all men as a Most Holy Father : hence such heretics as live contrary to his institutions shall not only, without any exception and without any mercy, be destroyed *by fire*, but also be cast into hell with body and soul.’ (See History of the Church and Court of Rome, Vol. II. p. 340.)

Since the instructions of the Jesuits, as to the *divine worship* which is due to the Pope, are so express, we are not surprised at hearing Ravallac affirm, before the council, that he had killed Henry IV. because he made war with the Pope, which he affirmed ‘ *was the same as to make war against God, seeing that the Pope was God and God was the Pope.*’ Nor are we surprised at the confession of faith found in the box of a priest at Gorey, in which the Pope is twice blasphemously called ‘ *Christ’s Vicar, the Lord God, the Pope :*’ and once ‘ *the Holy Father, the Lord God, the Pope :*’ in which confession it is

further declared that '*the Pope, together with the Primates, Bishops, &c. can make vice virtue, and virtue vice, according to their pleasure.*' (See Popery in alliance with Heathenism, p. 61.)

May it not well be said, that the Second Beast "*causeth the earth, and them which dwell therein, to worship the First Beast, whose deadly wound was healed?*"

CHAPTER VII.

THE JESUITS DO GREAT WONDERS, THAT THEY MAY CAUSE
FIRE TO COME DOWN FROM HEAVEN ON THE EARTH IN
THE SIGHT OF MEN.

“AND HE DOETH GREAT WONDERS, SO THAT HE
MAKETH FIRE COME DOWN FROM HEAVEN ON
THE EARTH IN THE SIGHT OF MEN.”—Verse 13.

THE “*fire*” which is here spoken of, is the “*fire*” of excommunication, which the Jesuits have often invoked upon their enemies.

We need only refer to the sixth confession, drawn up by Jesuits in Hungary, and quoted at the close of the preceding chapter, to show the aptness of the metaphor, employed by St. John. Who has not heard of ‘*the thunders of the Vatican?*’ This is a proverbial expression for the anathemas of the Pope. In the maledictory code of Rome, the degrees of cursing are three, which we may style, as the degrees of comparison in general, *the positive—the comparative—and the superlative*. The positive degree is *the minor excommunication*. The comparative is *the*

major. The superlative is *the anathema*. This last is the favourite mode of cursing: the council of Trent is full of it.

The principal ceremonies adopted in the Romish forms of cursing, are casting *to the ground*, or quenching in water, *lighted torches*, and pronouncing a string of curses, including the 109th Psalm. The very ceremony of ‘*casting lighted torches to the ground*,’ is described in the words: “*he maketh fire come down from heaven on the earth in the sight of men.*”

The horrible nature of a Romish malediction is well exhibited in the following picture: *et ex uno disce omnes*.

‘At the end an awful pause ensued, the bells tolled, the crosses were inverted, and the assistant priests, twelve in number, stood round him, holding *torches*, which were presently, with dreadful execrations, to be extinguished. He then pronounced the impious form of excommunication. The execrations were concluded by *dashing down the torches* and extinguishing them, as the prelate, in the words of this execrable ceremony, pronounced an authoritative wish, that the souls of those whom he had delivered to perdition, might in like manner be quenched in hell. There is reason to believe that no heathen priests ever abused this power,’ that of excommunication, ‘so prodigiously as the Roman clergy; nor, even if the ceremonies were borrowed, as is not improbable, from heathen superstition, could they originally have been so revolting, so horrible, as when a Christian minister

called upon the Redeemer of mankind to fulfil execrations which the Devil himself might seem to have inspired. In the forms of malediction appointed for this blasphemous service, a curse was pronounced against the obnoxious persons in soul and body, and in all their limbs and joints and members, every part being specified with a bitterness which seemed to delight in dwelling on the sufferings that it imprecated. They were cursed with pleonastic specification, at home and abroad, in their goings out and their comings in, in towns and in castles, in fields and in meadows, in streets and in public ways, by land and by water, sleeping and waking, standing and sitting and lying, eating and drinking, in their food and in their excrements, speaking or holding their peace, by day and by night, and every hour, in all places and at all times, everywhere and always. God was invoked, in this accursed service, to afflict them with hunger and thirst, with poverty and want, with cold and with fever, with scabs and ulcers and itch, with blindness and madness, . . . to eject them from their homes, and consume their substance, . . . to make their wives widows, and their children orphans and beggars; all things belonging to them were cursed, the dog which guarded them, and the cock which wakened them. None was to compassionate their sufferings, nor to relieve or visit them in sickness. Prayers and benedictions, instead of availing them, were to operate as further curses.

‘ Finally, their dead bodies were to be cast aside for dogs and wolves, and their souls to be eternally tor-

mented with Korah, Dathan, and Abiram, Judas and Pilate, Ananias and Sapphira, Nero and Decius, and Herod, and Julian, and Simon Magus, in fire everlasting.' (The Book of the Church, vol. i. pp. 195—8.)

The Jesuits have not been a whit behind their fellow-catholics in cursing. In imprecating anathemas upon Jansenists and Protestants, they have indeed "made fire come down from heaven on the earth in the sight of men."

The end of all their pretended miracles is—to give emphasis to their imprecations, and impress upon the spectators an idea of their power to put those imprecations into effect. "*He doeth great wonders, ἵνα καὶ πῦρ πῦρ, that he may cause fire to come down from heaven on the earth in the sight of men.*"

CHAPTER VIII.

THE JESUITS DECEIVE THEM WHO DWELL ON EARTH BY
MEANS OF THE MIRACLES WHICH THEY HAVE POWER TO
DO IN THE SIGHT OF THE POPE.

“AND DECEIVETH THEM THAT DWELL ON THE
EARTH BY THE MEANS OF THOSE MIRACLES
WHICH HE HAD POWER TO DO IN THE SIGHT
OF THE BEAST.”—Verse 14.

THE account of “*the Miraculous Straw*” is related with a full detail of circumstances by Eudæmon Johannes, Father More, and almost all the earlier historians of the Mission of the Jesuits in England. The original fabricator of this miracle was supposed to be one John Wilkinson, a young Catholic, who at the time of Garnet’s trial and execution was about to pass over into France to commence his studies at the Jesuits’ College at St. Omers. Representations of the Straw in the first and second stage of the Miracle are given in the Penny Magazine for June 27, 1835. From the subjoined account we collect the following particulars :

‘ After the executions of Oldcome and Garnet, the most absurd tales of Miracles, performed in vindication of their innocence and in honour of their Martyrdom, were industriously circulated by the Jesuits in England and in foreign countries. Among these absurd illustrations of the superstition and credulity of the times, the Miracle which was most insisted upon as a supernatural confirmation of the Jesuit’s innocency and martyrdom was the story of Father Garnet’s straw. Wilkinson and the first observers of the prodigy merely represented that the appearance of a face was shown upon the husk or sheath of a single grain on so diminutive a scale as scarcely to be visible, unless specifically pointed out. But a much more imposing image was afterwards discovered. Two faces appeared upon the middle part of the straw, both surrounded with rays of glory : the head of the principal figure, which represented Garnet, was encircled with a martyr’s crown, and the face of a cherub appeared in the middle of the beard. In this improved state of the Miracle, the story² was³ circulated in England, and excited the most profound and universal attention ; and, thus depicted, the Miraculous Straw became generally known throughout the Christian world. *Such was the extent to which this ridiculous fable was believed,* and so great was the scandal which it occasioned among the Protestants, that Archbishop Bancroft was commissioned by the Privy Council to call before him such persons as had been most active in propagating it, and, if possible, to detect the impostors. The Archbishop commenced

the inquiry in November 1606, and a great number of persons were examined; but, as Wilkinson, who was supposed to be the chief impostor, was abroad, and as the inquiry completely exposed the fraud, though the hand that effected it remained undiscovered, no proceedings seem to have been taken to punish the parties concerned in it.'

Paley has shown that Popish miracles generally happen in Popish countries. In this we behold a fulfilment of prophecy. St. John declared that it would be so. "He deceiveth them that dwell on the earth by means of the miracles which he had power to do *in the sight of the Beast.*" Suppose England to have been a Popish country, when the miracle of Garnet's Straw was said to have happened. *No inquiry would have been set on foot. The fraud would never have been exposed.* The reality of the miracle would have been asserted to this day. "The Beast," i. e. the Papacy would have given its sanction to the miracle, and none could have proved the deception.

The miracles of the Jesuits are no miracles at all. They come merely *in affirmance* of opinions already formed. They are Popish miracles in Popish countries. If they happen in Protestant countries, the fraud is sure to be discovered. They make no converts, but are performed "*in the sight of the Beast.*" 'They fall in with principles already fixed, with the public sentiments, or with the sentiments of a party already engaged on the side the miracle supports.' Such miracles would not be attempted 'in the face of enemies, in opposition to reigning tenets or favour-

ite prejudices, or when, if they be believed, the belief must draw men away from their preconceived and habitual opinions, from their modes of life and rules of action.' (Paley.) The miracles of the Jesuits are *deceptions*. They "*deceive* them who dwell on the earth." They must also be performed "*in the sight of the Beast*," or not be performed at all. "He *deceiveth* them that dwell on the earth by the means of those miracles *which he had power to do in the sight of the Beast*."

Ignatius Loyola, the founder of the Jesuits, is said to have performed many miracles. The Jesuits have affirmed that he performed more miracles than Moses, and as many as the Apostles ! that his authority over the creatures was such that they rendered him a prompt obedience !! that, whilst he lived, his life and manners were so holy and exemplary, even in the opinion of heaven, that only such Popes as St. Peter, such Empresses as the Mother of God, such a Sovereign Monarch as God the Father and his Son, had the happiness of beholding him !!!

What St. Paul has said of Jesus Christ, the Jesuits have applied to Ignatius Loyola. "In these days God has spoken to us by his Son" IGNATIUS, "whom he hath appointed heir of all things, *by whom also he made the worlds*." !!! (History of Jesuits, vol. 2. pp. 47, 48.)

We pass over the blasphemous application of this text to Ignatius, and turn to the miracles attributed to him. We affirm that they are *deceptions*, for they were never heard of till he had been dead near sixty

years. ‘ His life written by a companion of his, and by one of the order, was published about fifteen years after his death. In which life, the author, so far from ascribing any miracles to Ignatius, industriously states the reasons why he was not invested with any such power. The life was republished fifteen years afterwards, with the addition of many circumstances, which were the fruit (the author says) of further inquiry, and of diligent examination ; but still with a total silence about miracles. When Ignatius had been dead near sixty years, the Jesuits, conceiving a wish to have the founder of their order placed in the Roman calendar, began, as it should seem, for the first time, to attribute to him a catalogue of miracles, which could not then be distinctly disproved ; and which there was in those who governed the church a strong disposition to admit upon the slenderest proofs.’ (Paley.) The Pope was disposed to admit and sanction these miracles ; and that was sufficient. “ He deceiveth them that dwell on the earth by the means of those miracles *which he had power to do in the sight,*” or, with the sanction, “ *of the Beast.*”

A catalogue of miracles has been attributed to the Jesuit Missionary, Francis Xavier. In the Louvre is N. Pousin’s celebrated painting of Xavier raising the daughter of a native of Japan to life, in presence of her parents and many others ! The miracles of this Jesuit are liable to this objection, viz. ‘ that the accounts of them were published at a vast distance from the supposed scene of the wonders.’ (Paley).

The same objection will apply to many of the miracles of the Romish breviary.

It appears that the dead body of Xavier has performed many miracles at Goa. Amongst others, an arm was cut off and sent to the Pope ; he placed it upon a table before him, and sat down, wondering within himself whether the relic before him was really the arm of Francis Xavier. To the Pope's astonishment the arm moved—the hand raised itself up, and, taking hold of a pen which lay near, wrote in large letters, FRANCIS XAVIER !!!

‘ Credat Judæus Apella—Non ego.’—“ *He deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the SIGHT OF THE BEAST.*”

PART III.

THE COUNCIL OF TRENT DESCRIBED.

“ SAYING TO THEM THAT DWELL ON THE EARTH,
THAT THEY SHOULD MAKE AN IMAGE TO THE
BEAST, WHICH HAD THE WOUND BY A SWORD,
AND DID LIVE. AND HE HAD POWER TO GIVE
LIFE UNTO THE IMAGE OF THE BEAST, THAT THE
IMAGE OF THE BEAST SHOULD BOTH SPEAK, AND
CAUSE THAT AS MANY AS WOULD NOT WORSHIP
THE IMAGE OF THE BEAST SHOULD BE KILLED.”
—Verses 14, 15.

CHAPTER I.

THE COUNCIL OF TRENT PROVED TO BE THE IMAGE MADE TO THE BEAST. GREAT STRESS LAID UPON THE BEAST HAVING HAD THE WOUND BY A SWORD AND YET LIVING. REASON, ASSIGNED.

“ SAYING TO THEM THAT DWELL ON THE EARTH, THAT THEY SHOULD MAKE AN IMAGE TO THE BEAST, WHICH HAD THE WOUND BY A SWORD, AND DID LIVE..”—Verse 14.

WE have shewn that *the Beast* is, strictly speaking, *the Papacy*; but that, as Daniel said to Nebuchadnezzar, “ *Thou art this Head of Gold!* ” so we may say to the Pope, the King of the mystic Babylon, “ *Thou art this Beast!* ”

Now if we turn to the third chapter of Daniel, we shall find that Nebuchadnezzar the king made an IMAGE OF GOLD, and required the people, nations and languages to fall down and worship it, on pain of being cast into the midst of a burning fiery furnace. The Pope has also set up his IMAGE; and thousands, who have refused to worship it, have been BURNED ALIVE!

When we read of Nēbuchadnezzar's IMAGE OF GOLD, we are not to suppose that this was the only idol, which the Babylonians were required to worship. On the contrary they had many others; "*it was the land of graven images, and they were mad upon their idols.*" (Jer. l. 38.) So likewise Roman Catholics have *many idols*; but we only read of *one IMAGE made to the Beast.*

The chief idol amongst Roman Catholics is the consecrated wafer. This is worshipped, as if it were God. Yea, it is declared to be 'a whole Christ, body, blood, soul and divinity!' Accordingly, in a late discussion in Ireland, when a wafer was produced, which had been consecrated by the Pope, some Romish Priests professed their willingness to worship it, and pray unto it, and say unto it, '*Deliver me, for thou art my god!*'

Other idols, which Roman Catholics worship, are the images of Christ, of the Virgin, and of the saints, with which their churches abound. We have seen that Laynez, the General of the Jesuits, maintained in the Council of Trent that '*an adoration is due unto the Image dedicated by virtue of the dedication, besides the reason of the representation.*' On the contrary, the Archbishop of Lauciano said, '*no honour was due unto them, but by relation to the thing signified.*' Now what has the Council of Trent decreed? It has followed the counsel of the Cardinal of Var-mia, who '*for satisfaction of both concluded, that the opinion of the Archbishop ought to be expressed, as more facile and plain, but without words which might*

prejudice the other.' (See Father Paul's Hist. of the Council, p. 799.)

Other objects of worship amongst Roman Catholics, are Saints and Angels. But none of these can be the IMAGE referred to, since they do not agree with the description given of the IMAGE by St. John.

The IMAGE appears to be some *general Council*, which countenances Idolatry—which has "*breath*" or "*spirit*" put into it, *i. e.* whose decrees are considered as the dictates of the "*Spirit*" of God—which sanctions persecution—whose decrees the Jesuits have had no inconsiderable share in forming—and, lastly, to which the Pope expects all Roman Catholics to pay obedience. *The Council, which corresponds to this definition, is the Council of Trent.*

Particular mention is made of this Council in the creed of Pius IV., in which every Roman Catholic is made to say, 'I embrace and receive *all and every one of the things which have been defined and declared by the holy Council of Trent*, concerning original sin and justification ;' — and again, 'I likewise undoubtedly receive and profess *all other things, delivered, defined and declared by the sacred canons and general councils, and particularly by the holy Council of Trent* ; and I condemn, reject and anathematize all things contrary thereto, and all heresies which the Church has condemned, rejected and anathematized.' In a work written by Richard Chalonier, Bishop of Debra, entitled, 'The Grounds of the Catholic Doctrine, as contained in the profession of faith, published by Pope Pius IV.,' the following

question is put, 'Why do you in your profession of faith make a declaration of receiving in particular the doctrines of the Council of Trent?' and the answer given is this:—'Because this was the last general Council called in opposition to the new doctrine of Luther and Calvin: and therefore we particularly declare our assent to the decrees of this Council, as being levelled against those heresies which have been most prevalent in these two last ages.'

No Council has been such a favourite with the Popes as the Council of Trent. None has been mentioned so often in their Bulls: none has been so landed and extolled. It has in a manner eclipsed all former councils. Other councils may in some sort be called "IMAGES" set up by the Pope: *but this is their GREAT IDOL, their GOLDEN "IMAGE."*

The Council of Trent is indeed "*an IMAGE to the Beast which had the wound by a sword and did live.*" The distinguishing mark of the Beast is that his sixth "*head,*" the Imperial Sacrament of Orders, has been "*wounded as it were to death*" by the DOUBLE SWORD. The Council of Trent keeps the wound still open, by its decrees enforcing celibacy on the clergy; and still the Beast lives! Great stress is laid upon the Beast "*having had the wound by a sword and still living.*" And, if we look at the history of Paul III, we shall see the propriety of this. This Pontiff, who first convened the Council of Trent, began his spiritual reign by giving a Cardinal's hat to each of *his two grandsons*, the eldest of whom was only six years old! 'It is curious indeed,' says

Blanco White, 'to see a Pope so practically acquainted with the consequences of Romish celibacy, and so encumbered with the cares of an unlawful progeny, convoke a council to curse any one, who should question the laws, which bind the priesthood to perpetual continency.'

The Council of Trent is represented as "an IMAGE" for the following reasons:—

1. "*An image*" of anything is a representation of that thing. The council is therefore styled by St. John "*an image*," because *it professes to represent the universal church.*

2. "*An image*" is *fixed, unchangeable, and motionless.* The Council of Trent is therefore styled by St. John "*an image*," because, '*whereas the dogmas of the Roman Catholic Church were varying, conflicting, and unsettled, up to the time of this her last general Council, the canons and decrees of Trent, with the rivetting creed and oath, which issued from the authority of the Council, and was both expressed and sanctioned by its enactments, have at length fortunately bound the Proteus, and fixed him to a figure which he can no longer change.*' (Memoirs of the Council of Trent, by Rev. J. Mendham, Preface, p. xx.)

3. "*An image*" gives the idea *not only of a statue, which is fixed and motionless, but of an idol, or object of worship.* That the "*Image of the Beast*" is an object of worship is plainly asserted. "*As many as will not worship it are to be killed.*" (verse 15.) "*If any man worship the Beast and his Image, the same shall drink of the wine of the wrath of God,*

which is poured out without mixture into the cup of his indignation : and he shall be tormented with fire and brimstone, in the presence of the holy angels, and in the presence of the Lamb : and the smoke of their torment ascendeth up for ever and ever : and they have no rest day nor night, who worship the Beast and his Image, and whosoever receiveth the mark of his name." (chap. xiv. 9—11.) The first vial is poured out "*upon the man which had the mark of the Beast, and upon them which worshipped his Image.*" (xiv. 2.) The Second Beast works miracles before the First, with which "*he deceives them that had received the mark of the Beast, and them that had worshipped his Image.*" (xix. 20.) The Apostle John "*saw thrones, and they sat upon them, and judgment was given unto them ; and he saw the souls of them that were beheaded for the witness of Jesus and for the word of God, and which had not worshipped the Beast, neither his Image, neither had received his mark in their foreheads or in their hands ; and they lived and reigned with Christ a thousand years.*" (xx. 4.)

From these passages it appears that "*the Image of the Beast*" is an object of worship. And do not Roman Catholics worship the Council of Trent ? Are not its decrees binding upon them ? Do they not, according to their creed, "*embrace and receive every one of the things, which have been defined and declared by the holy Council of Trent, concerning original sin and justification ?*" Do they not ' likewise undoubtedly receive and profess all other things, delivered, defined and declared by the sacred canons

and general councils, and particularly by the holy Council of Trent ? And do they not “condemn, reject, and anathematize all things contrary thereto, and all heresies which the (Romish) Church has condemned, rejected, and anathematized ?”

4. “An image,” *if it move at all, must be moved by nerves which are none of its own. It cannot move itself.* Let us hear the account given by Andrew Dudithius, Bishop of Five Churches, in his letter to the Emperor Maximilian, of the Council of Trent. ‘*In sum, matters were brought to that pass by the iniquity of those who came thither fitted and prepared, that the Council seemed to consist, not of Bishops, but of disguised maskers, not of men, but of images, such as Dædalus made, that moved by nerves which were none of their own.*’ This is the testimony of a Bishop who was present at the Council. ‘*Those forsooth,*’ says Bishop Jewel, ‘*who sit mute, like the statues of Mercury, not knowing what belongs to religion, will determine well concerning all points of religion; and, whatsoever they say, they cannot possibly err.*’

5. “An image,” *if it speak at all, must have breath put into it artificially; for an image has neither breath, nor spirit, nor life.* Accordingly, we read that the Second Beast ‘*has power to put breath into the Image of the Beast, that the Image of the Beast should both speak, &c.*’ And has not the Council of Trent ‘*breath put into it ?*’ Let us hear what the Bishop of Five Churches says upon this point. His language respecting the Bishops, who came to Trent, is very remarkable. ‘*They were*

hireling Bishops, who, as country bagpipes, could not speak, but as breath was put into them.'

6. "An image," or idol, is a nullity; and yet it imposes upon the worshipper the guilt of idolatry. The same may be said of the Council of Trent. Mr. Mendham has excellently observed 'that this assembly, as to the ends for which it was professedly called, was a perfect nullity: it was a nullity, however, as an idol is a nullity, yet imposing upon the worshipper the guilt of idolatry.'

7. "An image" requires worship to be paid, not only to itself, but to the prince who sets it up. Contempt of the image is contempt of the prince. Worship of the image is worship of the prince. Contempt or worship of the image implies contempt or worship of the prince, who sets it up, and contempt of, or acquiescence in, his religion. This is accurately exemplified in the history of the golden image which Nebuchadnezzar the King, had set up. The decree, of which proclamation was made by an herald, was this: "To you it is commanded, O people, nations, and languages, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image, that Nebuchadnezzar the king hath set up. And whoso falleth not down and worshippeth, shall the same hour be cast into the midst of a burning fiery furnace." But the charge brought against Shadrach, Meshach, and Abednego, was contempt of the king and his gods, as well as of the golden image. "These men, O king, have not regarded thee, they

serve not thy gods, nor worship the golden image which thou hast set up. Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abednego: then they brought these men before the king. Nebuchadnezzar spake and said unto them, Is it true, O Shadrach, Meshach, and Abednego? do not ye serve my gods, nor worship the golden image which I have set up?" It was true. They were determined neither to serve his gods, nor to worship his golden image. "*Be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.*"

In like manner those who worship "the IMAGE," worship "the BEAST; in other words, those who worship the COUNCIL OF TRENT worship the POPE. "*They worship the BEAST and his IMAGE.*" The Council directs its worshippers to worship the Pope; to promise true obedience to him, as 'Successor to St. Peter, Prince of the Apostles and Vicar of Jesus Christ.'

For these reasons the Council of Trent is represented by St. John as *an Image* made to the Pope. And the second of these reasons excludes every other Council.

CHAPTER II.

THE POPE'S LEGATES AND THE JESUITS CONTRIVE TO MAKE THE COUNCIL OF TRENT AN IMAGE TO THE POPE. SPEECH OF LAYNEZ, THE GENERAL OF THE JESUITS, TO THE ASSEMBLED PRELATES.

“ SAYING TO THEM THAT DWELL ON THE EARTH, THAT THEY SHOULD MAKE AN IMAGE TO THE BEAST WHICH HAD THE WOUND BY A SWORD AND DID LIVE.”—Verse 14.

By the phrase “ *those who dwell on the earth* ” we understand the Popish Prelates assembled from all parts of Europe. It is well known that the Council of Trent professes to be an Œcumenical or General Council. It was said that a general Council was assembled at Trent by the Pope for the settling of religion and removing of controversies and that all nations from all parts, England alone excepted, were there assembled. At Trent the world, or “ *they who dwell on the earth,* ” were called together : and no sooner was the meeting convened, than the order was given to *make an Image to the Beast*.

By the artifices of the Pope's Legates—by the

clause *proponentibus legatis*—by the servility of the indigent Italian Bishops—by the powerful assistance given to the Pope by the Jesuits—it came to pass that the Council decreed just what the Pope pleased ; and became, as St. John had prophesied it would become, *an Image to the Beast*. The following extract from a letter of the Bishop of Five Churches to the Emperor Maximilian will throw light upon the proceedings of the Council.

‘ What good could be done in that Council, in which the Votes were not weighed, but numbered ? If goodness of the cause, if reason had been the weapons to fight withal, though we were but few, we had vanquished a great army of our enemies. But seeing that number only came into the field, in which we were far inferior to them, though our cause were good, we could not possibly prevail. *The Pope had an hundred for one, and in case those had not been enough, he could have created a thousand more to have helped at a need. We daily saw hungry and needy Bishops come to Trent, youths for the most part, which did but begin to have beards, given over to luxury and riot, hired only to give their voice as the Pope pleased. They were both unlearned and simple, yet fit for their purpose in regard of their impudent boldness. When these were added to the Pope’s old flatterers, iniquity triumphed, and it was impossible to determine of any thing but as they pleased, who thought it to be the highest point of their religion to maintain the authority and luxury of the Pope.* There was a grave and learned man, who

was not able to endure so great an indignity : he was presently traduced as being no good Catholic, and was terrified, threatened and persecuted, that he might approve things against his will. *In sum, matters were brought to that pass by the iniquity of those who came thither fitted and prepared, that the Council seemed to consist not of Bishops, but of disguised maskers, not of men, but of Images, such as Dædalus made, that moved by nerves which were none of their own. They were hireling Bishops, who as country bagpipes, could not speak but as breath was put into them. The Holy Ghost had nothing to do in this assembly ; all the counsels there given proceeded from human policy, and tended only to maintain the Pope's immoderate and shameful domination. Answers were expected from thence, as from the oracles of Delphos and Dodona. The Holy Spirit, which, as they boast, doth govern their counsels, was sent from thence in a postilion's cloak-bag, which, in case of any inundations, could not come thither (a thing most ridiculous!) until the waters were assuaged. So it came to pass that the Spirit was not upon the waters, as it is in Genesis, but by the water's side. O monstrous extraordinary madness ! Nothing could be ratified, which the Bishops (as if they had been the common people) did decree, unless the Pope made himself the author of it.'*

To this we will add the testimony of the French Ambassadors, Lansac and Fibrac. The former writes thus to the King of France :

' We have not as yet proposed the Articles of

Reformation, because we well perceive that they will give ear to nothing that may hinder the profit and authority of the Court of Rome. Besides, the Pope is so much master of this Council, that his pensioners, whatsoever the Emperor's Ambassadors or we do remonstrate unto them, will do but what they list.'

The latter writes as follows to the Queen-Mother.

'My Lords the Legates, together with the Italian Bishops which came from Rome, made a kind of Decree, that nothing should be proposed for the Fathers to consult of, but by the Legates only, or, at the least, nothing but what pleased them. This we have seen observed even to the shutting up of the Council.'

We agree with Dr. M'Crie that 'it is impossible to conceive any thing more deplorable than the picture of the Council drawn in the confidential correspondence of Vargas, who was attached as legal adviser to the embassy sent by Charles V. to Trent. 'The legate is always the same;' says he in a letter to the Cardinal Bishop of Auras; 'he is a man lost to all shame. Believe me, Sir, I have not words to express the pride and effrontery, which he displays in the affairs of the Council. Perceiving that we are timid, and that His Majesty is unwilling to hurt or offend the Pope, he endeavours to terrify us by assuming stately airs and a haughty tone. He treats the Bishops as slaves: threatens and swears that he will depart. It is useless for His Majesty to continue longer to urge the Pope and his ministers. It is speaking to the deaf and trying to soften the stones.

It serves only to make us a laughing-stock to the world, and to furnish the Heretics with subjects for pasquinades. We must delay till the time when God will purify the Sons of Levi. That time must soon come: and in my opinion, this purification will not be accomplished without some extraordinary chastisement. They cannot remain long in their present state: the evils are too great. All the nerves of ecclesiastical discipline are broken. The traffic in things sacred is shameful. *The prediction of St. Paul is about to be accomplished in the Church of Rome: 'That day cannot come unless there come a falling away first.'* As to the manner of treating doctrines, I have already written you that they precipitate every thing, examine few questions, and do not submit them to the judgment of the learned divines who are here in attendance. Many of the Bishops give their vote and say '*Placet*' on points which they do not understand, and are incapable of understanding. *There is no one here who appears on the side of God, or dares to speak. We are all dumb dogs that cannot bark.'*

Notwithstanding all this, and much more to the purpose, Vargas adds like a true son of the Church—'*As for myself, I obey implicitly, and will submit without resistance to whatsoever shall be determined in matters of faith. God grant that all may do this.*' (See History of Reformation in Spain, p. 168.)

So much for the Pope's Legates, who are *Janissaries of His Holiness* no less than the Jesuits. We now turn to the speech delivered by Laynez in the

Council, on the 20th of October, 1562. This address was of two hours long, *and was made for the purpose of attacking the Episcopal authority, and of concentrating all authority in the sole person of the Pope.* We will give the speech at full length, as it affords an excellent commentary on the words of St. John, "*Saying to them that dwell on the earth that they should make an Image to the Beast.*"

'The argument of his discourse had two parts: the first he spent in proving, *that the power of jurisdiction was given wholly to the Bishop of Rome, and that none in the Church besides hath any spark of it, but from him;* and the second, in resolving all the contrary arguments, used in the former Congregations. The substance was, that there is great difference, yea, contrariety between the Church of Christ and civil societies. For these have first their being, and then they frame their government, and therefore are free, and all jurisdiction is originally in them, which they do communicate to magistrates, without depriving themselves of it. But the Church did not make itself, nor its government, but CHRIST, who is Prince and Monarch, did first constitute laws, by which it should be governed, and then did assemble it, and, as the Scripture saith, did build it; so that it was born a servant, without any kind of liberty, power, or jurisdiction, and absolutely subject. For proof hereof, he alleged places of the Scripture, in which the Congregation of the Church is compared to a sowing, to the draught of a net, and to a building: and where it is said that CHRIST came into the

world to assemble his faithful people, to gather together his sheep, to instruct them by doctrine and example. Then he added, that the first and principal ground, upon which CHRIST built the Church, was PETER and his succession, according to the words which he spake to him : “ *Thou art PETER, and upon this Rock I will build my Church.*” Which Rock, however, some of the Fathers have understood to be CHRIST Himself, and others the faith of Peter, or the confession of his faith, yet *the more Catholic exposition is, that PETER himself is understood*, who in the Hebrew and Syriac is called a stone. And, continuing his discourse, he said, that while CHRIST lived in mortal flesh, He governed the Church with an absolute monarchical government, and, being to depart out of this world, left the same form, *appointing for his Vicar St. PETER and his successors, to administer it, as He had done, giving him full and total power and jurisdiction, and subjecting the Church to him, as it was to himself.* This he proved of PETER, because the keys of the kingdom of heaven were given to him only, and by consequence power to bring in and shut out, which is jurisdiction. And to him alone it was said, “ *Feed, i. e. govern my sheep*”—*animals, which have no part or judgment in governing themselves.* These things, that is, to be a Key-keeper and a Pastor, being perpetual offices, must be conferred upon a perpetual person, that is, not upon the first only, but upon all his succession. *So the Bishop of Rome from St. Peter to the end of the world is true and absolute Monarch, with full and*

total power and jurisdiction, and the Church is subject unto him, as it was to CHRIST.

‘ And, as when his Divine Majesty did govern it, it could not be said, that any of the faithful had any the least power or jurisdiction, but mere, pure, and total subjection, so it must be said, in all perpetuity of time, and so understood that the church is a sheep-fold, and a kingdom ; and that which St. Cyprian saith, that there is but one bishopric, and a part of it held by every bishop, is to be expounded, that the whole power is placed in one pastor, without division, who doth impart and communicate it to his fellow-ministers, as cause doth require. And in this sense St. Cyprian maketh the Apostolic See like unto a root, an head, a fountain, and the sun ; shewing by these comparisons that jurisdiction is essential in that alone, and in others by derivation or participation. And this is the meaning of the words, so much used by antiquity, *that PETER and the POPE have fulness of power*, and the others are of their charge. And that he is the only pastor is plainly proved by the words of Christ, when he said, “ *other sheep I have which are not of this fold ; them also I must bring ; and there shall be one fold, and one shepherd.*” The shepherd meant in that place *cannot be* CHRIST, because he would not speak in the future, that there shall be one shepherd—himself not being a shepherd ; and therefore it must be understood of another shepherd, which was to be constituted after him, which can be no other but *PETER and his successors*. And here be noted that the precept, “ *Feed the flock,*” is found

but twice in the Scripture: once given by CHRIST to PETER only, "*Feed my sheep*;" again, by PETER to others, "*Feed the flock allotted to you.*" And if the bishops had received any jurisdiction from CHRIST, it would be equal in all, and no difference between patriarchs, archbishops, and bishops; neither could the Pope meddle with that authority, to diminish or take it all away, as he cannot in the power of order, which is from GOD. Therefore he advised them to beware, lest by making the institution of bishops *de jure divino*, they take away the hierarchy and bring in an oligarchy, or rather an anarchy. He added also, that to the end PETER might govern the Church well, so that the gates of hell might not prevail against it, CHRIST being near unto his death, prayed effectually that his faith might not fail, and gave him order to confirm the brethren, i. e. *he gave him a privilege of infallibility* in judgment of faith, manners and religion, binding all the Church to hear him, and to stand firmly in that which should be determined by him. He concluded, that this was the ground of Christian doctrine, and the Rock upon which the Church was built. Then he censured those who held there is any power in bishops received from CHRIST, *because it would take away the privilege of the Roman Church, that the POPE is the Head of the Church, and Vicar of CHRIST.* And it is very well known what is constituted by the old Canon, *Omnes sive Patriarchæ, &c.* i. e. *that he that taketh away the privileges of the Church of Rome is a Heretic.* He said it was a mere contradiction to say the Pope is Head of the Church and the govern

ment Monarchical, and then say that there is a power or jurisdiction not derived from him, but received from others.

‘ In resolving the contrary arguments, he discoursed that according to the order instituted by CHRIST, the Apostles were ordained Bishops, *not by CHRIST, but ST. PETER, receiving jurisdiction from him only*, and many Catholic doctors do hold that this was observed, which opinion is very probable. But the others who say the Apostles were ordained bishops by CHRIST, do add, that his Divine Majesty in so doing *did prevent the office of PETER, by doing for that one time, that which belonged to him, giving to the Apostles that power which they ought to receive from PETER*, even as GOD took some of the spirit of Moses, and divided it amongst the seventy judges. So that it is as much as if they had been ordained by, and received authority *from PETER* ; who therefore did remain subject unto him, in respect of the places where, and the manner how to exercise the same. And howsoever it is not read that PETER did correct them, yet *this was not for want of power, but because they did exercise their charge aright*. And he that shall read the renowned and famous Canon, *Ita Dominus*, will assure himself, that every good Catholic ought to defend, that the Bishops, successors of the Apostles, do receive all from PETER. He observed also, that the Bishops are not successors of the Apostles, but only because they are in their place, as one Bishop succeedeth another, not because they have been ordained by them. To those who inferred, that therefore the Pope might

refuse to make Bishops, and so himself remain the only man, he answered, it was God's ordination that there should be many Bishops in the Church, to assist him, and therefore that he was bound to preserve them: but there is a great difference between saying that a thing is *de jure divino*, and that it is ordained by God. Those, *de jure divino*, are perpetual, and depend on God alone, both in general, and in particular, at all times. So Baptism, and all the Sacraments are *de jure divino*, in every one of which God hath his particular work, and so the Pope is from God. For when the Pope doth die, the keys do not remain to the Church, because they are not given to it; but a new Pope being created, God doth immediately give them unto him. Now it is not so in things of divine ordination, in which the general only proceedeth from God, and the particulars are executed by men. So St. Paul saith, that *princes and temporal powers are ordained by God*, i. e. that the general precept, that there should be princes, cometh only from him, but yet the particulars are made by the civil laws. After the same manner Bishops are by divine ordination; and St. Paul saith they are placed by the Holy Ghost to govern the Church, but not *de jure divino*. Therefore the Pope cannot take away the general order of making Bishops in the church, because it is from God, but every particular Bishop, being *de jure canonico*, may be removed by the Pope's authority. To the opposition that then the Bishops would be *delegati* and not *ordinarii*, he answered that there was one jurisdiction fundamental, and another

derived: and the derived is either delegate or ordinary. In civil commonwealths the fundamental is in the Prince, and the derived in all the magistrates: neither are the ordinaries different from the delegates, because they receive authority from divers persons, yea, all do equally derive from the sovereignty; but the difference standeth, because the ordinaries are by a perpetual law and succession, and the others have a particular authority, either in regard of the person or the case. Therefore the Bishops are ordinaries, because they are made by the Pope's law a dignity of perpetual succession in the church. He added, that those places, where authority seemeth to be given to the Church by CHRIST, (as these, that *it is a pillar and foundation of truth, that he who will not hear it shall be esteemed an Heathen and a Publican*) are all understood in regard of its head, which is the Pope, *and therefore the Church cannot err, because he cannot*, and so he that is separated from him who is Head of the Church, is separated also from the Church. To those who said the Council could not have authority, if none of the Bishops had, he answered that this was not inconvenient, but a very plain and necessary consequence; yea, if every particular Bishop in Council may err, it cannot be denied that they may err all together: and if the authority of the Council proceeded from the authority of Bishops, it could never be called general, because the number of the assistants is always comparably less than that of the absent. He told them that in this Council, under Paul III. principal articles were defined concerning

the Canonical Books, interpretations, parity of traditions with the Scriptures, by a number of five, or a less: all which would fall to the ground if the multitude gave authority. *But as a number of Prelates, assembled by the Pope to make a general Council, be it how small soever, hath the name and efficacy to be general from the Pope only, so also it hath its authority; so that if it doth make precepts or anathematisms, neither of them are of force but by virtue of the Pope's future confirmation.* And when the Synod saith, that it is assembled in the Holy Ghost, it meaneth that the Fathers are congregated, according to the Pope's intimation, to handle that, which, *being approved by him, will be decreed by the Holy Ghost*; otherwise; how could it be said that a decree was made by the Holy Ghost, and could be made to be of no force by the Pope's authority, or had need of greater confirmation? And therefore in the Councils, be they never so frequent, *if the Pope be present, he only doth decree, neither doth the Council anything but approve, i. e. receive the decrees*; and therefore it hath been always said, *sacro approbante concilio*; yea, even in resolutions of the greatest weight, (as was the deposition of the Emperor, Frederic II. in the general Council of Lyons) Innocent IV. a most wise Pope, refused the *approbation* of the Synod, that none might think it to be necessary, and thought it sufficient to say, *sacro præsente concilio*. And for all this the council cannot be said to be superfluous, because it is assembled for better inquisition, for more easy persuasion, and to give satisfaction to men. *And when*

it giveth sentence it doth it by virtue of the Pope's authority, derived from God. And for these reasons, the good doctors have subjected the Council's authority to the Pope's, as wholly depending on it, without which it hath not the assistance of the Holy Ghost, nor infallibility, nor power to bind the Church, but as it is granted by him alone, to whom CHRIST hath said, "Feed my sheep."

Such was the discourse of Laynez, the General of the Jesuits, on the 20th of October, 1562, as given by Polano in his History of the Council of Trent. The drift of the whole speech is to concentrate all authority in the Pope; and to make the Council a mere puppet—an inanimate "image,"—a lifeless statue, which could only 'speak as breath was put into it.'

In another speech delivered on the 16th of June, 1563, Laynez contended that 'CHRIST having power to dispense from every law, the POPE, his Vicar, had the same.' He also defended the abuses of the Court of Rome, which it was wished to reform, saying, that 'the disciple not being above his master, nor the servant above his Lord, it followed that the Council had no authority to interfere in this reform.' The reform effected by the Council was to be an *imaginary* reform. The Council itself was to be "an image,"—'*an image made to the Pope.*' Accordingly, Laynez and the Pope's Legates are represented in Scripture as "saying to them that dwell on the earth, that they should make an Image to the Beast which had the wound by a sword and did live."

CHAPTER III.

THE POPE'S LEGATES AND THE JESUITS HAVE POWER TO PUT BREATH INTO THE COUNCIL OF TRENT, THAT THE COUNCIL OF TRENT SHOULD BOTH SPEAK, AND CAUSE AS MANY AS WILL NOT WORSHIP THE COUNCIL TO BE KILLED.

“AND HE HAD POWER TO GIVE LIFE (BREATH OR SPIRIT) UNTO THE IMAGE OF THE BEAST, THAT THE IMAGE OF THE BEAST SHOULD BOTH SPEAK AND CAUSE THAT AS MANY AS WOULD NOT WORSHIP THE IMAGE OF THE BEAST SHOULD BE KILLED.”—Verse 15.

THE Greek word *πνευμα*, which is translated ‘*life*,’ is more properly ‘*breath*’ or ‘*spirit*.’ The Council of Trent has ‘*breath*’ given to it. ‘*The Council*,’ says the Bishop of Five Churches, ‘*seemed to consist not of men, but of Images, such as Dædalus made, that moved by nerves which were none of their own. They were hireling Bishops, who, as Country Bag-pipes, could not speak but as BREATH WAS PUT INTO THEM.*’ The Council has not only ‘*breath*,’ but ‘*spirit*’ put into it. It professes to ‘*speak*’ under

Council, on the 20th of October, 1562. This address was of two hours long, *and was made for the purpose of attacking the Episcopal authority, and of concentrating all authority in the sole person of the Pope.* We will give the speech at full length, as it affords an excellent commentary on the words of St. John, “*Saying to them that dwell on the earth that they should make an Image to the Beast.*”

‘The argument of his discourse had two parts : the first he spent in proving, *that the power of jurisdiction was given wholly to the Bishop of Rome, and that none in the Church besides hath any spark of it, but from him ;* and the second, in resolving all the contrary arguments, used in the former Congregations. The substance was, that there is great difference, yea, contrariety between the Church of Christ and civil societies. For these have first their being, and then they frame their government, and therefore are free, and all jurisdiction is originally in them, which they do communicate to magistrates, without depriving themselves of it. But the Church did not make itself, nor its government, but CHRIST, who is Prince and Monarch, did first constitute laws, by which it should be governed, and then did assemble it, and, as the Scripture saith, did build it ; so that it was born a servant, without any kind of liberty, power, or jurisdiction, and absolutely subject. For proof hereof, he alleged places of the Scripture, in which the Congregation of the Church is compared to a sowing, to the draught of a net, and to a building : and where it is said that CHRIST came into the

world to assemble his faithful people, to gather together his sheep, to instruct them by doctrine and example. Then he added, that the first and principal ground, upon which CHRIST built the Church, was PETER and his succession, according to the words which he spake to him: “*Thou art PETER, and upon this Rock I will build my Church.*” Which Rock, however, some of the Fathers have understood to be CHRIST Himself, and others the faith of Peter, or the confession of his faith, yet *the more Catholic exposition is, that PETER himself is understood*, who in the Hebrew and Syriac is called a stone. And, continuing his discourse, he said, that while CHRIST lived in mortal flesh, He governed the Church with an absolute monarchical government, and, being to depart out of this world, left the same form, *appointing for his Vicar St. PETER and his successors, to administer it, as He had done, giving him full and total power and jurisdiction, and subjecting the Church to him, as it was to himself.* This he proved of PETER, because the keys of the kingdom of heaven were given to him only, and by consequence power to bring in and shut out, which is jurisdiction. And to him alone it was said, “*Feed, i. e. govern my sheep*”—*animals, which have no part or judgment in governing themselves.* These things, that is, to be a Key-keeper and a Pastor, being perpetual offices, must be conferred upon a perpetual person, that is, not upon the first only, but upon all his succession. *So the Bishop of Rome from St. Peter to the end of the world is true and absolute Monarch, with full and*

was published in August, 1825, on the following occasion. The priests had interrupted the clergy at the meeting of the Bible Societies, in consequence of which interruption, a challenge was sent to them from five Protestant Clergymen to meet them, and discuss the right and duty of reading the Scriptures. Upon this, Dr. Doyle wrote a letter to his priests to forbid the discussion, which letter contains the following passage :—

‘ The errors maintained by the members of the Bible Society regard either the primary articles of the Christian faith, or truths already defined by the Church. Both these truths are immoveably and definitively settled : God or his Church, or rather both, *have spoken* : and as St. Augustine said to the Pelagians—‘ *The cause is concluded ; I wish the error would at length cease.*’—‘ *Causa finita est ; utinam finiretur aliquando error.*’ ‘ There can be no new hearing—no new trial. *The Church at Trent* invited the Heretics of the 16th century (those who broached or renewed the errors which are now revived) to plead their own cause before the Council : these blind and obstinate men refused to do so, but their cause was examined fully and dispassionately—*sentence at length was passed, and the matter set at rest for ever. Causa finita est. It can never be revived. It hath seemed good to the Holy Ghost and to our Fathers so to determine. There can be no re-hearing of it.* There is no higher tribunal constituted by God, no one or many to whom a new issue could be directed for trial ; whosoever does not hear

the Church, let him be a heathen and a publican. Those who are cut off on account of their obstinacy may complain, but there is no remedy for them but in submission : the Church may sooth, may explain : she may relax or alter her disposition to favour their weakness, or to assist them to return : but the one faith she cannot alter ; it is as simple and as immutable as God himself.'

How great freedom of discussion was allowed in the Council of Trent may be determined from the following anecdote. The Bishop of Verdun happening to apply the term *pretended reformation* to some of the plans proposed in the Council, the Papal Legate, Cardinal Crescentio, assailed him publicly with invective, calling him a thoughtless young man and a fool, and ordering him to be silent. 'Is this a free Council?' said the Elector of Cologne to the Spanish Bishop of Oreuse, who sat next him. 'It ought to be free : ' replied the Bishop with a caution which would not have disgraced an Italian. 'But tell me your opinion candidly. Is the Synod free?' 'Do not press me at present, my lord,' rejoined the prudent Bishop : 'that's a difficult question : I will answer it at home.' (History of the Reformation in Spain, p. 166.)

We have seen the testimony of the Bishop of Five Churches, of the French Ambassadors and of Vargas as to the spirit which actuated the proceedings of the Council. None were greater bigots than the Spanish Bishops : and yet none complained more of the tyrannical conduct of the Pope's Legates. What be-

comes then of the assertion of Dr. Doyle that 'the cause of the Heretics' (Protestants) 'was examined *fully and dispassionately*' by the Council? The cause of Protestantism was condemned in the fourth Session, in which it was ordained, under the sanction of anathema, that the Scriptures *and Tradition* are to be received and venerated *with equal affection of piety and reverence*, and that in the Canon of Scripture are included the books generally called *apocryphal*. There was one Bishop—the *poor* Bishop of Chioggia (his literal poverty, it seems, made him an object of ridicule)—who ventured to oppose this infamous decree: he not only expressed his dissent, but affirmed that the proposition was impious. *This produced great commotion, and it was threatened, that he should be called upon to give an account of his conduct; so that the poor creature was, in a manner, pointed at with scorn by the assembly.* (Memoirs of the Council of Trent, p. 60.) So much for a *full and dispassionate examination* of the Protestant cause! The Religion of Protestants is the Religion of the Bible. When therefore the Bible was diluted and corrupted, and the only individual who protested against the unhallowed profanation, was exposed to derision, obliquy and scorn, condemnation was pronounced on the cause of Protestantism in language which could not be misunderstood.

In lowering the authority of Scripture, and exalting that of Tradition, the Papal Legates acted wisely. It was also politic in them to do this among the earliest acts of the Council. This was to lay a fit

foundation for the superstructure which was to be reared upon it. Corruption of the Canon of Scripture and exaltation of Tradition formed a suitable pedestal on which *the Image of the Beast* might stand.

Contempt of the authority of Scripture is, however, no slight offence in the sight of that God, whose name is JEALOUS. How awful are the warnings against addition to, or subtraction from, the words of the living God! "*Ye shall not add unto the word which God commandeth you, neither shall you diminish aught from it. Whatsoever thing I command you, observe to do it: thou shalt not add thereto, nor diminish from it.*" (Deut. iv. 2; xii. 30.) "*Every word of God is pure: add thou not unto his words, lest he reprove thee, and thou be found a liar.*" (Prov. xxx. 5, 6.) And what is said particularly of the Book of Revelation is equally true when applied generally to the Canon of Scripture: "*I testify unto every man that heareth the words of the prophecy of this Book, If any man shall add unto these things, God shall add unto him the plagues that are written in this Book: and if any man shall take away from the words of the Book of this prophecy, God shall take away his part out of the Book of Life, and out of the Holy City, and from the things which are written in this Book.*" (Rev. xxii. 18, 19.) The Council of Trent has *added* unto the words of God by including *Apocryphal Books in the Canon of Scripture*. It has also *diminished* from the authority of Scripture by decreeing that *Apocryphal writings*

and Traditions are to be received with equal affection of reverence and piety as the Scriptures themselves. The words of man are thus *added* unto the words of God : and the Pope's Legates "*have made the word of God of none effect by their Traditions.*" The anathemas pronounced by the *Image of the Beast* recoil with fearful force upon its own head ; for it is written, "*If any man shall add unto these things, God shall add unto him the plagues that are written in this Book :*" and again, "*If any man worship the Beast and his Image and receive his Mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture, into the cup of his indignation, and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb ; and the smoke of their torment ascendeth up for ever and ever ; and they have no rest day nor night, who worship the Beast and his Image, and whosoever receiveth the mark of his name.*" (Rev. xxii. 18 ; xiv. 9—11.)

We have seen that the Council of Trent has had "*breath*" or "*spirit*" put into it, that it "*should speak.*" We now proceed to consider the Canon of the Council which authorizes persecution. "*He had power to give life (breath or spirit) unto the Image of the Beast, that the Image of the Beast should both speak and cause that as many as would not worship the Image of the Beast should be killed.*"

The fourteenth Canon of the seventh Session of the Council is as follows :

" Si quis dixerit, hujusmodi parvulos baptizatos,

cum adoleverint, interrogandos esse, an ratum habere velint, quod patrini eorum nomine, dum baptizarentur, polliciti sunt: et, ubi se nolle responderint, suo esse arbitrio relinquendos: nec alia interim poena ad christianam vitam cogendos, nisi ut ab eucharistiæ aliorumque sacramentorum perceptione arceantur, donec resipiscant: anathema sit."

' If any one shall say, that baptized infants, when they shall have grown up, are to be questioned, whether they are willing to ratify what their godfathers promised in their name at their baptism; and that, in cases where they shall answer that they are not willing, they are to be left to their own choice; and in the mean time are not to be compelled to a Christian life by any other punishment except banishment from partaking of the Eucharist and other sacraments, till they become of a better mind; let him be accursed.'

Now it should be remembered that the Church of Rome holds the baptism of Heretics to be valid, so that all heretics (Protestants) *who have been baptized, are by baptism made subject to her domination.* She can compel them by corporal punishments to lead a Christian life, in other words, to go over to the faith of Popery. Baptized heretics are in the Church in one sense, and out of the Church in another. They are in the Church, so as to be subject to the domination of the Church of Rome. They are out of the Church with respect to salvation. Let us hear what DENS says on this subject, and in what manner he appeals to the above Canon of the Council of Trent in support of his decision. 'Unbelievers who have

been *baptized* as heretics, and apostates generally, and also *baptized* schismatics can be *compelled by corporal punishments to return to the Catholic faith and the unity of the Church*. The reason is, that they by *baptism* are made subjects of the Church, and therefore the Church has jurisdiction over them, and the power of *compelling* them by ordinary means to obedience, and to fulfil the obligations contracted in their baptism. This also obtains in the case of those *who have been baptized in their infancy, or who, compelled by fear of any necessity, have received baptism; as the Council of Trent teaches, Session 7, Canon 14: and the fourth Council of Toledo, Canon 55.* You may object,—‘No one believes against his will; but the will cannot be compelled; therefore no one can be compelled to the faith.’ We answer by denying the consequent, for *he is not compelled to believe against his will, but that from being unwilling he should be made willing.*’

The Council of Trent has not informed us in the fourteenth Canon of its seventh Session, what are *the punishments* to be inflicted upon persons baptized in their infancy, who will not lead a Christian life, i. e. who will not conform to the tenets of Popery. But it has informed us elsewhere. It has affixed its sanction to the Creed and Oath of Pius IV. in which every Roman Catholic is made to say, ‘*I likewise undoubtedly receive and profess all other things delivered, defined, and declared by the Sacred Canons and the General Councils.*’ Now amongst these ‘*General Councils,*’ which, be it observed, *have been*

ratified by the Council of Trent, stand conspicuous the third and fourth Councils of Lateran. The former of these, which is reckoned the eleventh 'General Council,' in its 27th Canon, 'subjects to a curse all heretics, their protectors or harbourers, and all persons who admit them into their houses or lands,' decrees that 'their houses and goods should be confiscated, and themselves reduced to slavery by their princes,' and takes off 'two years penance from such of the faithful as shall, by the counsel of their Bishops, take up arms against them, for the purpose of subduing them, &c.' The latter, which is the twelfth 'General Council,' in its third canon breathes, if possible, a more demoniac spirit against heretics. It compels all secular powers to '*extirpate*' all heretics marked by the Church of Rome from their respective territories *under pain of excommunication*; and, *should they persist for one year in refusing to fulfil their obligations*, it decrees that *the Pope may declare their vassals absolved from their allegiance, and bestow their lands on the faithful children of the Church*. It decrees also that *those who afford sustenance, protection, or asylum to Heretics lying under the anathema, shall themselves incur the penalty of excommunication*. Such are the exterminating Canons of the Eleventh and Twelfth 'General Councils!' And be it remembered, *they are sanctioned by the Council of Trent in the Creed of Pius IV. which emanated from the authority of the Council: and every Roman Catholic 'undoubtedly receives and professes whatsoever is*

delivered, defined, and declared by these two '*Sacred Canons, and*' these two '*General Councils.*'

But to return to the seventh session of the Council of Trent, it is curious to compare the fourth, eighth, and fourteenth Canons together.

The Fourth Canon secures to Protestants the privileges of true Baptism. 'Si quis dixerit baptismum, qui etiam datur ab Hæreticis in nomine Patris, et Filii, et Spiritus Sancti, cum intentione faciendi quod facit ecclesia, non esse verum baptismum, anathema sit.'—'*If any one shall say that baptism, which is administered by Heretics in the name of the Father, the Son, and the Holy Ghost, with an intention of doing what the Church does, is not true baptism, let him be accursed.*'

By the Eighth Canon, the Church of Rome declares baptized Protestants subject to her laws, both written and traditional. 'Si quis dixerit baptizatos liberos esse ab omnibus sanctæ Romanæ Ecclesiæ præceptis, quæ vel scripta, vel tradita sunt, ita ut ea observare non teneantur, nisi se sua sponte illis submittere voluerint, anathema sit.'—'*If any one shall say that baptized persons are free from all the precepts of the holy Roman Church, either written or traditional, so that they are not obliged to observe them, unless they will submit to them of their own accord, let him be accursed.*'

The Fourteenth Canon, as we have seen, subjects all recusants to *indefinite punishment*.

In the first of these Canons *the Council appears all liberality*. In the second *the cloven foot appears*. In

the third *the tyranny of Popery is seen without disguise!*

‘What a striking commentary on these Canons of the Council of Trent have we in the history of the Inquisition! Refractory (Roman) Catholics born under the spiritual dominion of Rome, and Protestants originally baptized out of her pale, have equally tasted her flames and her racks. Nothing, indeed, but want of power, nothing but the much-lamented ascendancy of *Heresy*, compels the Church of Rome to keep her infallible, immutable decrees in silent abeyance. But the divine authority of those decrees, the truth of their inspiration, must for ever be asserted by every individual who sincerely embraces the Roman Catholic faith. Reason and humanity must, in them, yield to the infallible decree in favour of compulsion on religious matters. The human ashes indeed are scarcely cold, which, at the end of three centuries of persecution and massacre, these decrees scattered over the soil of Spain. ‘I myself,’ says Blanco White, ‘saw the pile on which the last victim was sacrificed to Roman infallibility. It was an unhappy woman, whom the Inquisition of Seville committed to the flames under the charge of Heresy about forty years ago: she perished on a spot where thousands had met the same fate. I lament from my heart that the structure which supported their melting limbs was destroyed during the late convulsions. It should have been preserved, *with the infallible and immutable Canon of the Council of Trent over it*, for the detestation of future ages.’ (Practical

and Internal evidence against Catholicism,—pages 124—6.)

In strict unison with the decrees of the Council of Trent are the sentiments of DENS, in his chapter on the Punishments of Heresy. ‘What are the punishments decreed against those infected with that stain? Notorious Heretics are *infamous* for the very cause itself and *are deprived of Christian burial*. Their temporal goods are for this very cause *confiscated*; but before the execution of the act, the sentence declaratory of their crime ought to proceed from the Ecclesiastical Judge, because the cognizance of heresy lies in the Ecclesiastical tribunal. Finally, they are justly afflicted *with other corporal punishments—as exile, imprisonment, &c.* Are Heretics justly *punished with death*? St. Thomas answers (22 quest. 11. art. 3. in corp.) YES: *because forgers of money or other disturbers of the state are justly punished with death; therefore also Heretics, who are forgers of the faith, and as experience testifies, grievously disturb the state.* This is confirmed, because God in the Old Testament ordered the false Prophets to be slain; and in Deut. xvii. 12. it is decreed, that if any one will act proudly and will not obey the commands of the priest—*let him be put to death.* See also chap. xviii. The same is proved from the condemnation of the fourteenth article of *John Huss* in the Council of Constance.’ (See Rev. R. J. M’Ghee’s Letter to the Protestants of the United Kingdom.)

DENS has informed us what those punishments are to which the Council of Trent alludes in Session 7,

Canon 14. They are *deprivation of Christian burial, exile, imprisonment, confiscation, and DEATH*. To all these punishments, the Council of Trent, in conformity with the third and fourth Councils of Lateran, subjects Protestants, in the year 1837, as the due reward of their *heresy*. THOSE WHO WILL NOT WORSHIP THE COUNCIL OF TRENT ARE TO BE KILLED. “*And he had power to give life (breath or spirit) unto the IMAGE OF THE BEAST, that the IMAGE OF THE BEAST should both speak and cause that as many as would not worship the IMAGE OF THE BEAST should be killed.*”

PART IV.

THE MARK OF THE POPE. THE MARK OF HIS NAME. THE
NAME AND NUMBER OF THE POPE IN HEBREW, GREEK AND
LATIN.

“ AND HE CAUSETH ALL, BOTH SMALL AND GREAT,
RICH AND POOR, FREE AND BOND, TO RECEIVE
A MARK IN THEIR RIGHT HAND, OR IN THEIR
FOREHEADS; AND THAT NO MAN MIGHT BUY OR
SELL, SAVE HE THAT HAD THE MARK, OR THE
NAME OF THE BEAST, OR THE NUMBER OF HIS
NAME. HERE IS WISDOM. LET HIM THAT HATH
UNDERSTANDING COUNT THE NUMBER OF THE
BEAST: FOR IT IS THE NUMBER OF A MAN ;
AND HIS NUMBER IS SIX HUNDRED, THREESCORE
AND SIX.”—Verses 16, 17, 18.

CHAPTER I.

A NEW CREED IMPOSED UPON ROMAN CATHOLICS. THE
CREED AND OATH OF POPE PIUS IV.

“AND HE CAUSETH ALL, BOTH SMALL AND GREAT,
RICH AND POOR, FREE AND BOND, TO RECEIVE
A MARK IN THEIR RIGHT HAND OR IN THEIR
FOREHEADS.”—Verse 16.

THE IMAGE OF THE BEAST, in other words, *the Council of Trent*, did not ‘*speak*’ in vain. Not only was *a Catechism of the Council* prepared, in which all should be instructed, “both small and great, rich and poor, free and bond ;” but *a profession of faith* was drawn up under the sanction of Pius IV. In this *profession of faith*, sometimes called *the creed and oath of Pius IV.* the creed of the Council is concentrated. ‘The most approved and authentic summary’ says Dr. Doyle ‘of the creed of the Roman Catholic Church will be found *in the decrees of the Council of Trent, and in the Profession of Faith of Pope Pius IV. and in what we call the Roman Catechism, or Catechism of the Council of Trent.*’

Whoever subscribes to the creed and oath of Pius IV. professes himself a Roman Catholic, and '*receives a mark*' whereby he is known to be a Roman Catholic, as certainly as if the words 'ROMAN CATHOLIC' were written in conspicuous characters '*in his right hand or in his forehead.*' Whoever subscribes to that creed professes himself a worshipper of the Beast and his Image, i. e. of the Pope and the Council of Trent. This will be best seen by an examination of the creed. We shall then understand in what respect it is A MARK OF THE BEAST.

THE PROFESSION OF FAITH OF PIUS IV.

'I, N. N. with a firm faith, believe and profess all and every one of those things, which are contained in that creed, which the Holy ROMAN Church maketh use of; viz. I believe in one God, the Father Almighty,' &c. (as in the Nicene Creed) Amen.

'I most steadily admit and embrace Apostolical and Ecclesiastical TRADITIONS, and all other observances and constitutions of the same church.

'I also admit the Holy Scriptures ACCORDING TO THAT SENSE which our Holy Mother, the Church, has held and does hold, to whom it belongs to judge of the true sense and interpretation of the Scripture; neither will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers.

'I also profess that there are truly and properly SEVEN SACRAMENTS of the new law, instituted by

Jesus Christ our Lord, and necessary for the salvation of mankind, though not all for every one: to wit, Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Orders and Matrimony; and that they confer grace; and that of these, Baptism, Confirmation and Orders cannot be reiterated without sacrilege.

‘ I also receive and admit the received and approved *ceremonies of the Catholic Church*, used in the solemn administration of all the aforesaid sacraments.

‘ I embrace and receive all and every one of the things which have been defined and declared by THE HOLY COUNCIL OF TRENT, concerning original sin and justification.

‘ I profess likewise that in THE MASS, there is offered to God, *a true, proper, and propitiatory sacrifice for the living and the dead*. And that in the most holy sacrament of the Eucharist, there is *truly, really, and substantially the body and blood, together with the SOUL and DIVINITY of our Lord Jesus Christ: and that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood: which conversion the Catholic Church calls TRANSUBSTANTIATION*.

‘ I also confess that under EITHER KIND ALONE CHRIST IS RECEIVED WHOLE AND ENTIRE, and a true sacrament.

‘ I constantly hold that there is a PURGATORY, and that the souls therein detained are helped by the suffrages of the faithful.

‘ Likewise that the saints, reigning together with

Christ, are to be honoured and invoked, and that they offer prayers to God for us, and that their *relics* are to be had in veneration.

‘I most firmly assert that the IMAGES of Christ, of the Mother of God, ever Virgin, and also of the other saints, ought to be had and retained, and that due honour and veneration is to be given them.

‘I also affirm that the power of INDULGENCES was left by Christ in the Church, and that the use of them is very helpful to all Christian people.

‘I acknowledge the HOLY CATHOLIC APOSTOLIC ROMAN CHURCH for the Mother and Mistress of all Churches; and I promise true obedience to the BISHOP OF ROME, successor to St. Peter, Prince of the Apostles, and Vicar of Jesus Christ.

‘I likewise undoubtedly receive and profess *all other things delivered, defined and declared by the Sacred Canons and General Councils, and particularly by the HOLY COUNCIL OF TRENT.* And I condemn, reject and anathematize all things contrary thereto, and all heresies, which the Church has condemned, rejected and anathematized.

‘I, N.N. do at this time freely profess and sincerely hold this true Catholic faith, without which no one can be saved; and I promise most constantly to retain and confess the same entire and inviolate with God’s assistance to the end of my life.’

Those who subscribe to the Creed, as given above, have “*the mark of the Beast in their Forehead.*” There is, however, an important addition to the original, which stands thus:—‘Atque a meis subditis,

vel illis quorum cura ad me in munere meo spectabit, curaturum ego idem N. spondeo, voveo ac juro.'—*'I also promise, vow and swear, that I will procure, as far as lies in my power, that this (Roman) Catholic faith shall be held, taught and preached by those who are subject to me, or who in virtue of my office shall be under my care.'* Those Roman Catholics who make this last promise, may be said to "*receive the MARK OF THE BEAST IN THEIR RIGHT HAND.*"

CHAPTER II.

NO MAN MAY BUY OR SELL, SAVE HE THAT HAS THE MARK,
OR NAME OF THE POPE, OR THE NUMBER OF HIS NAME.

“ AND THAT NO MAN MIGHT BUY OR SELL, SAVE
HE THAT HAD THE MARK, OR NAME OF THE
BEAST, OR THE NUMBER OF HIS NAME.” —
Verse 17.

THE decrees of the ‘ *General Councils* ’ are confirmed by the Council of Trent, and by the Creed of Pope Pius IV. Now, the Eleventh ‘ *General Council*, ’ or the third of Lateran, enjoined upon pain of anathema, that ‘ *no one presume to entertain or cherish them* ’ (the Waldenses and Albigenses) ‘ *in his house or land, or to exercise traffic with them.* ’ The Twelfth ‘ *General Council*, ’ or the fourth of Lateran, not only compelled all secular powers to *extirpate* heretics, but thundered out a sentence of excommunication against all who should be so charitable as to afford *sustenance, protection, or asylum* to those lying under the anathema. The Synod of Tours, and the Council of Constance, no less than the ‘ *General Councils* ’ forbid

all 'communion with Heretics in *buying or selling*.' (See Bishop Newton.)

The spirit of Popery is the same in the present day as ever. In the island of Achill attempts have been made to *famish* the poor Protestants into embracing the abominations of the Church of Rome. The influence of the Romish priesthood has prevented their people from *selling the necessities of life* to the Protestant population, and they have thus been reduced to the greatest distress. How wonderful that the adoption of this mode of persecution should be actually foretold in the Scriptures of truth, and recorded by the Holy Ghost! (See an excellent article upon this subject in the Friendly Visitor for February 1836.)

The Janissaries of His Holiness "cause all both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their foreheads, and that no man might *buy or sell*, save he that had the mark, or name of the Beast, or the number of his name." Where the Jesuits and the Romish Priesthood have the power, they refuse to *sell* to Protestants the necessities of life.

We believe, however, that there is an allusion to the prohibitory indices of the Church of Rome. In the Index of Paul IV. published A. D. 1559 is inserted the prohibitory decree of the Inquisition, in which, after denouncing the punishments of transgression determined by the Bulla Cænæ Domini and the Lateran Council, with others *nostro arbitrio infligendo*, it proceeds to ordain, in a very appropriate style, *ne*

quis in posterum audeat scribere, edere, imprimere, vel imprimi facere, VENDERE, EMERE, mutuo, dono vel quovis alio prætextu dare, accipere, publice, vel occulte retinere, apud se, vel quomodolibet aliter servare, vel servari facere librum vel scriptum aliquod eorum, quæ in hoc Indice Sacri Officii notata sunt, sive quascumque alias conscriptiones quos labe aliqua cujusvis hæresis respersas esse, vel ab hæreticis prodixisse compertum erit, &c. This index has a list of *Prohibited Bibles*, occupying more than a page, and half an one of *New Testaments*, with all similar editions, or translations, at the end, followed by sixty-one prohibited printers. This index went so far as to prosecute all books printed by any, *who had ever printed the books of heretics, 'so that there scarcely remained,'* says F. Paul, '*a book to be read.* And this was the foundation laid for maintaining and advancing the authority of the Court of Rome, by depriving men of that knowledge which is necessary to defend them from usurpation! In a word, a better device was never found for *stultifying* men, under the pretence of making them religious.'

We now come to Spain; and, according to Llorente, PHILIP II. whose name is not blessed in this country, published a sanguinary decree, like himself, denouncing *death and confiscation of goods to all who should BUY, SELL, or keep the books prohibited by the sacred office*; and, to preclude the plea of ignorance, ordered a catalogue, prepared by the Inquisitor-General, to be published in 1558.

From the Ten Rules of the Roman Index of

Pius IV., 1564, we make the following extracts; which throw light on the words of St. John.

‘ Rule IV. Inasmuch as it is manifest from experience, that *if the Holy Bible translated into the vulgar tongue, be indiscriminately allowed to every one, the temerity of men will cause more evil than good to arise from it*, it is, on this point, referred to the judgment of the Bishops or Inquisitors, who may, by the advice of the priest or confessor, permit the reading of the Bible translated into the vulgar tongue by Catholic authors, to those persons whose faith and piety, they apprehend, will be augmented, and not injured by it; and this permission they must have in writing. But if any one shall have the presumption to read or possess it without such written permission, he shall not receive absolution, until he have first delivered up such Bible to the ordinary. BOOKSELLERS, however, who shall SELL, or otherwise dispose of Bibles in the vulgar tongue, to any person not having such permission, shall forfeit the value of the books, to be applied by the Bishop to some pious use; and be subjected to such other penalties as the Bishop shall judge proper, according to the quality of the offence. But regulars shall neither read nor PURCHASE such Bibles without a special license from their superiors.

‘ Rule X. (Extract from.) Moreover, in every city and diocese, the house or places where the art of printing is exercised, and also the shops of Booksellers, shall be frequently visited by persons deputed for that purpose by the Bishops or his Vicar, conjointly

with the Inquisitor of heretical pravity : so that nothing that is prohibited may be printed, kept, or SOLD. Booksellers of every description shall keep in their libraries a catalogue of the books which they have on sale, signed by the said deputies ; nor shall they keep, or SELL, nor in any way dispose of, any other books, without permission from the deputies, under pain of forfeiting the books, and being liable to such other penalties as shall be judged proper by the Bishop or Inquisitor, who shall also punish the BUYERS, readers or printers of such works. If any person import foreign books into any city, they shall be obliged to announce them to the deputies ; or if this kind of merchandise be exposed to SALE in any public place, the public officers of the place shall signify to the said deputies, that such books have been brought ; *and no one shall presume to give, to read, or lend, or SELL, any book, which he or any other person has brought into the city, until he has shewn it to the deputies, and obtained their permission*, unless it be a work well known to be universally allowed.—Finally, it is enjoined on all the faithful, that no one presume to keep or read any books contrary to these rules, or prohibited by this index. But if any one read or keep any books composed by heretics, or the writings of any author suspected of heresy or false doctrine, he shall instantly incur the sentence of excommunication ; and those who read, or keep works interdicted on another account, besides the mortal sin committed, shall be severely punished at the will of the Bishops.’

The Roman Index of Clement VIII. 1596, denies that any power is given to Bishops, &c. to grant licenses to BUY, read, or retain Bibles, or any parts or summaries thereof, in the vulgar language. Printers must be orthodox men, bind themselves by oath to deal faithfully and *catholically*, and the more learned and eminent of them must *profess the Creed of Pius IV.*

For the above information concerning the Indices of the Romish Church, we are indebted to a most useful work by the Rev. Joseph Mendham, entitled 'The Literary Policy of the Church of Rome.' And, let it be remembered, 'the same Rules with an addition of more intolerant rigour, are in force now, as existed in the comparatively barbarous age of the Council of Trent.' Polyglott Bibles are proscribed, and such authors as Bacon, Locke, Milton, Robertson, Swift, Tillotson, Sherlock, &c. To these has been lately added the History of the Reformation in Italy by Dr. M'Crie. If the Pope could have his way, no man should "*buy or sell, save he that has the mark or name of the Beast, or the number of his name.*"

CHAPTER III.

THE NUMBER OF THE POPE COUNTED IN HEBREW, GREEK, AND LATIN. THE NAME OF THE POPE IN HEBREW. THE MARK OF HIS NAME.

“ HERE IS WISDOM. LET HIM THAT HATH UNDERSTANDING COUNT THE NUMBER OF THE BEAST: FOR IT IS THE NUMBER OF A MAN: AND HIS NUMBER IS SIX HUNDRED, THREESCORE AND SIX.”—Verse 18.

THE note of the Douay Bible upon these words deserve attention. ‘ *The numeral letters of his name shall make up this number.*’ The name of the Beast should certainly be counted in Hebrew, since St. John refers so often to the Hebrew in the Revelation, as in the words, *Abaddon*, *Armageddon*. We believe, however, that it should be counted in Hebrew, Greek and Latin, since these were the languages the most known in the time of St. John. In these three languages the superscription, *JESUS OF NAZARETH, THE KING OF THE JEWS*, was written upon the cross.

It is well known that רומיית *Romiith* which is the

Jesus Christ our Lord, and necessary for the salvation of mankind, though not all for every one: to wit, Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Orders and Matrimony; and that they confer grace; and that of these, Baptism, Confirmation and Orders cannot be reiterated without sacrilege.

‘ I also receive and admit the received and approved *ceremonies of the Catholic Church*, used in the solemn administration of all the aforesaid sacraments.

‘ I embrace and receive all and every one of the things which have been defined and declared by THE HOLY COUNCIL OF TRENT, concerning original sin and justification.

‘ I profess likewise that in THE MASS, there is offered to God, *a true, proper, and propitiatory sacrifice for the living and the dead*. And that in the most holy sacrament of the Eucharist, there is *truly, really, and substantially the body and blood, together with the SOUL and DIVINITY of our Lord Jesus Christ: and that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood: which conversion the Catholic Church calls TRANSUBSTANTIATION*.

‘ I also confess that under EITHER KIND ALONE CHRIST IS RECEIVED WHOLE AND ENTIRE, and a true sacrament.

‘ I constantly hold that there is a PURGATORY, and that the souls therein detained are helped by the suffrages of the faithful.

‘ Likewise that the saints, reigning together with

II. But, says St. John, “ *Here is wisdom. Let him that hath understanding count the number of the Beast; for it is the number of a man.*” But the number of the Beast is 666, whereas the number of a Man is only 266, for the difference between רומיית and רומי is ת, the numerical value of which is 400. It follows, therefore, that ת must be *the mark of his name*.

III. To clear up the mystery, we will quote the note of Dr. A. Clarke on Ezek. ix. 4. ‘ This is in allusion to the ancient every-where-used custom of setting *marks* on servants and slaves, to distinguish them from others. It was also common for the worshippers of particular idols to have their idol’s *mark* upon their *forehead, arms, &c.* These are called *sectarian marks* to the present day among the Hindoos and others in India. Hence by this mark we can easily know who is a follower of *Vishnoo*, who of *Siva*, who of *Bramah*, &c. The original words חתיתת תו *vehithvitha thau*, have been translated by the vulgate, *et signa thau*, ‘ and mark thou *tau* on their foreheads,’ &c. St. Jerome and many others have thought that the letter *tau* was ordered to be placed on the foreheads of those mourners; and Jerome says, that *this Hebrew letter ת was formerly written like a cross*. So then the people were to be *signed with the sign of the cross!* It is certain that on the ancient Samaritan coins, which are yet extant, the letter ת (*tau*) is in the form +, which is what we term *St. Andrew’s cross*.’

The Name of the Beast is therefore

+ רומי

And this is the name of a Man.

The Mark of his Name is



The Number of his Name is

6 6 6.

ר	=	200
ו	=	6
מ	=	40
י	=	10
י	=	10
+	=	400
+ רומי	=	666

It is the custom of *Romish* Bishops to affix *the sign of the cross* to their names ; so that ROMAN + exactly represents their signature. Mr. Mendham has given us fac-similes of the autographs of Cardinal Marcello Cervino, one of the first legates of the Council of Trent, afterwards Pope Marcellus II. and of Angelus Massarellus, the Secretary of the Council, to both of which is attached + (the sign of the cross.)

The signature of the Beast is therefore ROMAN +. and this is expressed in Hebrew by רומי + or + רומי. The number of the Beast is also the number of a Man ; and his number is 666. The Mark of the Name is also *the sign of the cross* ; or +, which is called in Hebrew *a tau*, or *mark*.

CHAPTER IV.

THE NAME OF THE POPE COUNTED IN GREEK. THE MARK OF
HIS NAME.

“ HERE IS WISDOM. LET HIM THAT HATH UNDER-
STANDING COUNT THE NUMBER OF THE BEAST ;
FOR IT IS THE NUMBER OF A MAN ; AND HIS
NUMBER IS SIX HUNDRED THREESCORE AND SIX.”
—Verse 18.

WE have seen that the name of the Beast *in Hebrew*
is ROMAN, and that it is the name of *a Man*, and
contains *a Mark*, the sign of the Cross. We have
also seen that the Number of the Name is 666. In
like manner the name of the Beast *in Greek* is LATIN,
and is the name of *a Man*. It also contains the
number 666. The name of the Pope in Greek is

ΑΑΤΕΙΝΟΞ.		
Α	=	30
Α	=	1
Τ	=	300
Ε	=	5
Ι	=	10
Ν	=	50
Ο	=	70
Σ	=	200
ΑΑΤΕΙΝΟΞ	=	666

With respect to the authority for writing $\Lambda\text{ATEIN}\Omega\text{S}$ with the diphthong EI , a great deal has been said upon the subject. We shall therefore content ourselves with producing the following line from the poet ENNIUS , in which the diphthong EI occurs no less than five times, and twice in the word LATEINEI .

$\text{QUAM PREIMUM CASCEI POPOLEI TENUERE}$
 $\text{LATEINEI}.$

With respect to the *Mark* of the name, we believe it to be *the Sign of the Cross*, the mark X , commonly called *St. George's Cross*. We have seen the signature of a Romish Bishop with a double X affixed to his name.

Thus	Name of Bishop.
	X X

Such a signature as this comes under the form

$\Lambda\text{ATEIN}\Omega\text{S}.$
 X X

Now the numerical value of X in Greek is 600, and therefore of a double X is 1200. It is worthy of observation that whilst $\Lambda\text{ATEIN}\Omega\text{S}=666$,

$\Lambda\text{ATEIN}\Omega\text{S} = 1866.$
 X X X

And many excellent commentators are of opinion that in the year 1866, the time, times, and a half of Daniel expire.

There is another remarkable circumstance, which is, that the fatal number 1335 is contained in

X $\text{ΕΠΙΣΚΟΠΟΣ},$

and the number 2001 in

X $\Lambda\text{ATEIN}\Omega\text{S}$ $\text{ΕΠΙΣΚΟΠΟΣ}.$

Now as the name ROMAN + passes upon every one who professes himself a member of the Holy ROMAN church, so also the name LATIN. 'After the division of the empire, the Greeks and other Orientalists called the people of the Western Church or Church of Rome *Latins* : and, as Dr. Henry Moore expresseth it, they *latinize* in every thing. Mass, Prayers, Hymns, Litanies, Canons, Decretals, Bulls, are conceived in *Latin*. The Papal councils *speak Latin*. Women themselves pray in *Latin*. Nor is the Scripture read in any other language under Popery than *Latin*. Wherefore *the Council of Trent* commanded the vulgar *Latin* to be the only authentic version. Nor do their doctors doubt to prefer it to the Hebrew and Greek text itself, which was written by the prophets and apostles. In short all things are *Latin* : the Pope having communicated his language to the people under his dominion, as the *mark* and character of his empire.' (Bishop Newton.)

Pius IV., 1564, we make the following extracts; which throw light on the words of St. John.

‘ Rule IV. Inasmuch as it is manifest from experience, that *if the Holy Bible translated into the vulgar tongue, be indiscriminately allowed to every one, the temerity of men will cause more evil than good to arise from it*, it is, on this point, referred to the judgment of the Bishops or Inquisitors, who may, by the advice of the priest or confessor, permit the reading of the Bible translated into the vulgar tongue by Catholic authors, to those persons whose faith and piety, they apprehend, will be augmented, and not injured by it; and this permission they must have in writing. But if any one shall have the presumption to read or possess it without such written permission, he shall not receive absolution, until he have first delivered up such Bible to the ordinary. BOOKSELLERS, however, who shall SELL, or otherwise dispose of Bibles in the vulgar tongue, to any person not having such permission, shall forfeit the value of the books, to be applied by the Bishop to some pious use; and be subjected to such other penalties as the Bishop shall judge proper, according to the quality of the offence. But regulars shall neither read nor PURCHASE such Bibles without a special license from their superiors.

‘ Rule X. (Extract from.) Moreover, in every city and diocese, the house or places where the art of printing is exercised, and also the shops of Booksellers, shall be frequently visited by persons deputed for that purpose by the Bishops or his Vicar, conjointly

with the Inquisitor of heretical pravity : so that nothing that is prohibited may be printed, kept, or SOLD. Booksellers of every description shall keep in their libraries a catalogue of the books which they have on sale, signed by the said deputies ; nor shall they keep, or SELL, nor in any way dispose of, any other books, without permission from the deputies, under pain of forfeiting the books, and being liable to such other penalties as shall be judged proper by the Bishop or Inquisitor, who shall also punish the BUYERS, readers or printers of such works. If any person import foreign books into any city, they shall be obliged to announce them to the deputies ; or if this kind of merchandise be exposed to SALE in any public place, the public officers of the place shall signify to the said deputies, that such books have been brought ; *and no one shall presume to give, to read, or lend, or SELL, any book, which he or any other person has brought into the city, until he has shewn it to the deputies, and obtained their permission,* unless it be a work well known to be universally allowed.—Finally, it is enjoined on all the faithful, that no one presume to keep or read any books contrary to these rules, or prohibited by this index. But if any one read or keep any books composed by heretics, or the writings of any author suspected of heresy or false doctrine, he shall instantly incur the sentence of excommunication ; and those who read, or keep works interdicted on another account, besides the mortal sin committed, shall be severely punished at the will of the Bishops.'

524 THE NAME OF THE POPE COUNTED IN LATIN.

This seems to refer to the Beast being "*the Eighth*;" in other words, to the Pope being "*the Eighth*" and succeeding to the Dukedom of Rome. LATINUS DUCATUS is not, however, the name of a *Man*. But the Pope may be described as

LATINUS DUCATU.

(A LATIN BY DUKEDOM.)

Other forms of the name of the Beast will easily present themselves, as

LATINUS VOCANDUS.

LATINUS CAVENDUS.

But we will now return to the name

LATINUS
 $\times$ $\times$

Instead of the double, we will substitute the simple cross; and we have

$\times$ LATINUS REX = 6 6 6.
 { i. e. $\times$ KING LATINUS }
 { or $\times$ A LATIN KING. }

The number of the Beast, we are told, is X, Ξ, ς'. Now Ξ ς' = LATINUS REX.

But the name may be also written

$\times$ LATINUS SACERDOS
 ($\times$ A LATIN PRIEST.)

Here $\times$ = 10; and is not only the mark of the Beast, as being *the sign of the cross*, but as *denoting the 10 horns, or kingdoms of the Papacy*. The same observation applies to the following name

$\times$ LATINUS DOCTOR
 { $\times$ A LATIN DOCTOR }
 { $\times$ A LATIN TEACHER. }

THE NAME OF THE POPE COUNTED IN LATIN. 525

Also to the following name

✕ LATINUS DECEPTOR.

(✕ A LATIN DECEIVER.)

We will take away St. George's cross from the last three names and substitute REX, which is also equal to 10. And the Pope's name becomes

LATINUS REX SACERDOS

LATINUS REX DOCTOR

LATINUS REX DECEPTOR.

If the name of the Pope be not yet sufficiently plain, add PAPA = 0. The name of the Pope thus becomes

LATINUS REX SACERDOS PAPA

LATINUS REX DOCTOR PAPA

LATINUS REX DECEPTOR PAPA.

To complete the name, we will add the *mark* + = 0. And the Pope's name written in full will be

LATINUS REX SACERDOS PAPA +

LATINUS REX DOCTOR PAPA +

LATINUS REX DECEPTOR PAPA +,

or we may leave out PAPA and retain the cross, and the number will be still 666 : thus

LATINUS REX SACERDOS + = 666

LATINUS REX DOCTOR + = 666

LATINUS REX DECEPTOR + = 666

In the same manner the name

LATINUS EX CATHEDRA

may be written

LATINUS EX CATHEDRA +

OR LATINUS PAPA EX CATHEDRA

OR LATINUS PAPA EX CATHEDRA +

and the number will still be 666.

In like manner the signature of a Romish Bishop contains the number 666, whether it be written

RECTE REVERENDUS LATINUS

OR RECTE REVERENDUS LATINUS +

This may be written for shortness

LATINUS R. R.

OR LATINUS R. R. +

OR LATINUS PASTOR R. R.

OR LATINUS PASTOR R. R. +

We have now counted the name of the Beast in Hebrew, Greek and Latin; and have found it to be the name of a man, even of the Pope. The number is also 666. The Hebrew name is perhaps the most remarkable, namely, + רומי (Romii +). The difference between the masculine רומי (Romii) and the feminine רומיית (Romii + or Romiith) is the letter *tau*, or *the sign of the cross*, which is called a *tau* or *mark*, and is therefore *the mark of the name*. Every member of the Romish Church receives the name, number and mark of the Beast. And, since the name + רומי is both masculine and feminine, it passes upon all Romanists alike, both men and women. The sign of the cross is also an essential part of the name, and cannot be separated from it.

CHAPTER VI.

REMARKABLE COINCIDENCES CONNECTED WITH THE NUMBER OF THE BEAST.

THERE is a remarkable fatality connected with the number 666 : and this both in the Greek and Latin languages, Thus

TO ΜΕΓΑ ΘΗΡΙΟΝ
(THE GREAT BEAST)

contains the precise number 666.

The GREGORIES have been the greatest Popes, with the exception of the Innocents : and

ΓΡΗΓΟΡΙΟΝ ΘΗΡΙΟΝ
(GREGORIAN BEAST)

contains the number 666.

The Beast is described as a Leopard ; and

Ὁ ΠΑΠΑ, Ἡ ΠΑΡΔΑΛΙΣ
(THE POPE, THE LEOPARD)

contains the number 666.

The Beast, which St. John saw, “ was like unto a

Leopard, and his feet were as the feet of a *Bear*, and his mouth as the mouth of a *Lion*." And

ΛΙΣ ΠΑΡΔΑΛΙΣ

(LION-LEOPARD)

ΛΙΣ ΑΡΚΤΕ

(O LION-BEAR)

contain the number 666.

In St. John's description of the Beast, allusion is evidently made to the three Beasts of Daniel, the first of which was "like a lion:" the LXX. translate, "like a lioness." And

Ἡ ΑΡΚΟΣ, Ἡ ΛΕΑΙΝΑ, ΠΑΠΑ

(THE BEAR, THE LIONESS, A POPE)

Ἡ ΛΑΤΙΝΗ ΛΕΑΙΝΑ, ΠΑΠΑ

(THE LATIN LIONESS, A POPE)

ΓΡΗΓΟΡΕΙΟΣ ΛΕΑΙΝΑ

(GREGORIAN LIONESS)

contain the number 666. In the second of the above names we have spelled ΛΑΤΙΝΗ, as Roman Catholics say it ought to be spelled, without the ε.

The number 666, is also found in the following remarkable names of the Beast.

Ὁ ΠΑΡΔΑΛΕΟΣ Ἡ ΛΕΑΙΝΑ

(THE LEOPARD-LIKE, THE LIONESS)

ΠΑΡΔΙΟΝ ΠΑΡΔΑΛΕΙΟΝ

(PARD-LIKE, LEOPARD-LIKE)

ΑΔΙΚΟΝ ΛΑΤΙΝΟΝ

(UNJUST LATIN)

ΑΘΕΟΝ ΑΖΤΤΟΝ

(IMPIOUS UNTAMED)

ΜΕΓΑΣ ΑΔΙΚΟΣ ΑΝΑΞ

(A GREAT UNJUST KING)

ΜΕΓΑ ΘΑΥΜΑ, ΜΕΓΑ ΣΟΜΑ

(A GREAT WONDER, A GREAT MOUTH.)

This last name reminds one of the old proverb,
μεγα βιβλιον, μεγα κακον. The name

ΑΠΟΣΤΑΤΗΣ

(AN APOSTATE)

is well known, and answers to the description of the Pope given by St. Paul. The Pope is AN APOSTATE, and the Romish Church is AN APOSTATE Church. But *Socinians* are Apostates also, and *deny the Lord that bought them*. It is true that *POPERY* is pre-eminently THE APOSTASY. (2 Thess. ii. 3. see original.) But yet, since no Roman-Catholic owns himself an Apostate, whilst he glories in the name of ROMAN, and since the heads and the horns of the Beast prove its name to be ROMAN, we believe that the name of the Beast, to which St. John refers is

+ רוּמִי in the Hebrew,

Λατεις in the Greek.

LATINUS II. }
 OR LATINUS R. R. } in the Latin language.

Those who believe ΑΠΟΣΤΑΤΗΣ to be the name, to which St. John alludes, should shew that *the Hebrew* word, which corresponds to it, contains the number 666, and has for its first or last letter the letter +, which is *the mark of the name*. They must then shew that *the Latin for Apostate* contains the number 666. Till then we shall maintain that the name of the Beast is

(Hebrew) + רמ"ו.

(Greek) ΛΑΤΕΙΝΟΣ.

(Latin)	{	LATINUS II.	+
		LATINUS R R.	
		LATINUS SACERDOS REX	

Roman Catholics have found the number 666 in the names of some of the Reformers ; but will they show *what their seven heads and ten horns are* ? It is not sufficient that the number 666 be found in an individual's name. *Every thing must agree.* For instance, the number 666 is contained in the name LUDOVICUS. But does it follow from this that the kings of France, who have borne this name, have been the Beast ? France has been a horn of the Beast, but not the Beast itself. The exhortation of the Apostle is remarkable. He does not say, "*Count the number of any individual you may happen to pitch upon.*" He says, "*Count the number of the BEAST :*" i. e. "Read the description of the BEAST carefully, and then determine his NAME ; count the number of the NAME so determined, and you will find it to be the name of a MAN, and the number 666 ; you will also find a *mark* attached to the name." The Hebrew word

+ רמ"ו

exactly answers to the above requirements.

It is the name of the BEAST and of the woman on the BEAST, for the PAPACY OR PAPAL EMPIRE is ROMAN, and so is the PAPAL CHURCH. It is also the name of a MAN, for the POPE is ROMAN. The number of the name is also 666 ; and it has a MARK

attached to it, the MARK +, the sign of the cross.
The Greek word

ΛΑΤΕΙΝΟΣ

has the same meaning and the same number. It signifies A LATIN, OR LATINUS, and its number is 666. The Latin

LATINUS II.

shews that the POPE is a *second* LATINUS, the founder of a *second* LATIN empire. So that it is immaterial whether we count the name of the BEAST in Hebrew, Greek, or Latin. The *name* is in each language

ROMAN OR LATIN ;

and the *number* is in each 666.

This number is indeed fatal to the Pope. He styles himself

VICARIUS FILII DEI

(VICAR OF THE SON OF GOD)

VICARIUS GENERALIS DEI IN TERRIS

(VICAR-GENERAL OF GOD ON EARTH)

and both these names contain the number 666. The latter of these names is graven on the Pope's mitre, so that his number is plainly the number of the Beast.

The number 666 is contained in the following names :

EPISCOPUS, FILIUS PERDITIONIS

(A BISHOP, THE SON OF PERDITION)

DIVINUS, INFALLIBILIS

(DIVINE, INFALLIBLE)

LATINUS SEDE, VOCE, VESTE

(A LATIN IN SEAT, LANGUAGE, AND DRESS.)

The above are some of the remarkable combinations of words, in which the number of the BEAST appears. In order to assist the reader in counting the Greek names, we will give the numerical value of the letters used, and of the contraction ς for $\sigma\tau$.

A	=	1		Λ	=	30
B	=	2		M	=	40
Γ	=	3		N	=	50
Δ	=	4		Ξ	=	60
E	=	5		O	=	70
ς	=	6		Π	=	80
Z	=	7		P	=	100
H	=	8		Σ	=	200
Θ	=	9		T	=	300
I	=	10		Υ	=	400
K	=	20		Φ	=	500
				X	=	600

CHAPTER VII.

THE SIGN OF THE CROSS.

THE Name of the Beast is + רמ"י, and the Mark of the Name is +, the sign of the Cross. Now it is remarkable that the services of the ROMAN Church are in the ROMAN or LATIN language; and that, as the name ROMAN and the number of the name 666 pass upon them all, so the mark of the name, +, the sign of the Cross, is found in them all; and the more Popish the service, the more frequent the mark. How repeatedly is the sign of the Cross made in the ritual of the Mass!

When the Priest approaches the Altar, he signs himself *with his right hand from the forehead* to the breast with the sign of the Cross +. When the Priest blesses himself, he turns to himself the palm of his *right-hand* and with all his fingers joined and stretched out, he makes the sign of the Cross from the *forehead* to the breast, and from the left shoulder to the right. When he blesses others, or anything, he turns his little finger to that which he blesses,

and in blessing he extends his whole *right-hand*, with all his fingers joined and extended, which is observed in every benediction. The Priest signs himself again with the sign of the Cross +, drawing his *right-hand* from the *forehead* to the breast, saying, *Adjutorium nostrum in nomine Domini*. He again makes the sign of the Cross +, drawing his right-hand from his forehead to his breast, saying, *Indulgentiam*, &c. Joining his hands and placing them on the altar, with his right thumb over his left in the form of a Cross +, he says in secret *Oramus te, Domine*. Making the sign + from his *forehead* to his breast, he begins the Introit. He makes another sign + from the *forehead* to the breast, when he says, *Cum sancto Spiritu*. At the *Gloria in excelsis* he puts his right thumb over the left in the form of a Cross +. If it be high Mass he blesses the incense making another sign +. He then blesses the deacon *in the name of the Father and of the Son + and of the Holy Ghost*. The deacon then makes four signs of the Cross, + + + +, one over the Gospel, another upon his *forehead*, another upon his mouth, and another upon his breast. At the close of the Belief another sign + is made from the *forehead* to the breast. The sign + is made again with the paten, and another sign + over the jar of water. Another sign + is made at the end of the *Offerimus*, &c. and another + at the benediction of the Host and Chalice. If it is high Mass another sign + is made at the benediction of the Incense. The censer is waved over the Chalice and Host three times in the

form of a Cross, once + at the words, *Incensum istud*, again + at the words *A te benedictum*, and a third time + at the words *Ascendat a te, Domine*. The sign is again made + from the *forehead* to the breast at the words, *Benedictus qui venit in nomine Domini*. The priest now comes to the Canon of the Mass, in which he makes the sign of the Cross three times over the Host and the Chalice at the words *Hæc + dona, hæc + numera, hæc + sancta sacrificia*, and thrice at the words *Bene + dictam, ascri + ptam, ra + tam*; once over the Host and once over the Chalice at the words, *ut nobis Cor + pus et San + guis fiat*, &c. once over the Host at the words *bene + dixit, fregit*, &c.; once over the Chalice at the words *bene + dixit, deditque*, &c. three times over the Host and Chalice together, saying, *hostiam + puram, hostiam + sanctam, hostiam + immaculatam*; once over the Host and once over the Chalice, saying, *panem + sanctum vitæ æternæ, et calicem + salutis perpetuæ*; once over the Host and once over the Chalice, saying, *Cor + pus et Sanguinem sumpserimus*; once upon himself from the *forehead* to the breast, saying, *omni bene + dictione*, &c.; thrice over the Host and the Chalice together, saying, *sanc + tificas, vivi + ficas, bene + dicis*; thrice over the Chalice, saying, *Per ip + sum, et cum ip + so, et in ip + so*; twice with the Host between himself and the Chalice, saying, *Patri + omnipotenti, in unitate Spiritus + sancti*.

Having repeated the Lord's prayer and made mention of the intercession of the blessed and glorious

Mary, Mother of God, Ever-Virgin, and the blessed Apostles Peter, and Paul, and Andrew, and all the saints, the priest makes the sign - upon himself with the Paten from the *forehead* to the breast. With a particle of the Host he makes the sign thrice over the Cup, saying, *Pax + Domini sit + semper vobis - cum.* When he takes the Host into his hands, saying, *Corpus Domini nostri Jesu Christi custodiat animam meam in vitam æternam,* he signs himself with the sign +. He signs himself again + when he takes the Cup. When he pronounces the Benediction, he makes three more signs, saying, *Benedicat vos omnipotens Deus Pa + ter, et Fi + lius, et Spiritus + Sanctus.* With his right thumb he signs with the sign + the altar or the book; then his *forehead* with another sign +; with a third + his mouth; and with a fourth + his breast. He then reads the Gospel.

Let us now add all these Crosses together, and see the amount.

+	+	+	+	+	+	+	+
+	+	+	+	+	+	+	+
+	+	+	+	+	+	+	+
+	+	+	+	+	+	+	+
+	+	+	+	+	+	+	+
+	+	+	+	+	+	+	+
+	+	+	+	+	+	+	+
	+	+	+	+	+	+	

What a comment have we here on the Name and

Number of the Beast, and the Mark of his Name !
In the service of the Mass the Mark of the Beast is
made no less than SIXTY-TWO TIMES ! Not only
does the number 666 pass upon the Mass, because

ΠΑΗΣΤΙΚΗ ΜΙΣΣΑ

(POPISH MASS)

contains the number 666, but the name

+רומי

exactly describes it. *It is performed in the ROMAN language—by a Priest of the ROMAN Church—of which ROMAN Church the Communicants profess to be members. And the mark*



the very mark of the name +רומי occurs no less than SIXTY-TWO TIMES.

After the gradual both priest and people make the sign of the Cross, first, upon their *foreheads* : secondly, upon their mouths : thirdly upon their breasts : and thus each stands confessedly with the *name*

+רומי

and the *mark* + upon his *forehead*.

We have observed that the more Popish the service the more frequent the mark +. We pass over the service for blessing the font, in which the Priest divides the water and breathes upon it in the shape of a cross +, and the other Popish services of the Romish Church ; and we proceed to the Bull of Pope Leo XII. to the King of Spain in the year 1828. Nothing can be more thoroughly Popish than the following list of

DAYS ON WHICH A SOUL MAY BE LIBERATED FROM
PURGATORY.

- + Septuagesima Sunday.
- + Tuesday after the first Sunday in Lent.
- + Saturday after the second Sunday in Lent.
- + The third and fourth Sundays in Lent.
- + The Friday and Saturday after the fifth Sunday in Lent.
- + The Wednesday in Easter-week.
- + The Thursday and Saturday in Whitsun-week.

No wonder that these days are distinguished by the mark +, the mark of the name + רומי. Does the Pope really believe that souls can be delivered from Purgatory on these days? and if not, what is the Pope? The whole Bull is given by Mr. Mendham in the appendix to the memoirs of the Council of Trent.

So fond are the Jesuits of the Sign of the Cross, that Father Garasse speaking of the name of Jesus, usually represented thus, IHS[†], says, 'Some take away the Cross, and read the simple characters IHS, which is Jesus stripped and robbed.' Amongst the Jesuits to have a *crucifix* placed in the hands after death is a mark of membership.

If any thing more were necessary to show that the Sign of the Cross is the Mark of the Beast, it is the fact that the arms of the INQUISITION are—a CROSS between an olive branch and a sword. Thus the Sign of the Cross is the Heraldic Mark of the Inquisition! We have seen that it is the Mark of the

Name of the Beast (Romii +.) We have seen that it is the mark of Popish superstition, as exemplified in the ritual of the Mass. It is also the badge of Popish tyranny. What sign was that which Roman Catholics assumed in their exterminating CRUSADES against the Waldenses and Albigenses? What sign was that with which they signed themselves? What badge was that which they fastened on their garments? THE SIGN OF THE CROSS. How little did these persecutors think that this very Mark was the Mark of the Beast, and the Mark of his Name! that each ROMAN Catholic, who wore this badge, had the Name ROMAN⁺ or ROMAN+; and that the Number of this Name in Hebrew is exactly 666!

PART V.

I.

ADDRESS TO ROMAN CATHOLICS.

You have seen that the Pope is the Beast, that he is “the Eighth,” and “is of the seven.” You have seen his heads; his horns; his crowns; and the name of blasphemy upon his heads. You have seen that he is like unto a leopard, with the feet of a bear and the mouth of a lion; that he is the Vicar, not of Jesus Christ, but of the Dragon, who has given him his power, and his seat, and great authority. You have seen his wounded head, and all the world wondering after him. You have seen the whole world worshipping the Dragon, who gave the Pope his power; you have seen them worshipping the Pope, saying, ‘Who is like unto the Pope? who is able to make war with him?’ You have seen that his dominion is to last 1260 years, and that he was “the Eighth” in the year 727. You have seen that the first vial was poured out in the year 1789, and the

fifth in the year 1798. Transpose these figures, and you have the fatal year

1987,

when the seventh vial will be poured out, and the 1260 years terminate. You have seen that the Pope has a mouth speaking great things and blasphemies, and opens it in blasphemy against God, to blaspheme his Name, and his Tabernacle, and them which dwell in heaven. You have seen that he not only blasphemes the Tabernacle or Church of God by calling real Christians *Heretics*, but has made war with them and overcome them. You have seen that the Pope is possessed of CATHOLIC or Universal power ; and that power has been given him over ALL kindreds, and tongues and nations. You have seen how suited Popery is to the carnal unconverted heart of man, and that all that dwell upon the earth worship the Pope, *whose names are not written in the Book of Life of the Lamb slain from the foundation of the world. If any man have an ear, let him hear.* You have seen the Pope leading into captivity ; you have seen him going into captivity. You have seen him killing with the sword ; you have seen him perishing with the sword.

You have seen the Society of Jesus coming up out of the earth, having two horns like a LAMB, but speaking like a DRAGON. You have seen them exercising all the power of the Pope before him, in his presence and with his sanction, and causing the earth, and them which dwell therein, to worship the Pope, and to promise true obedience to him, as successor to St. Peter, Prince of the Apostles, and Vicar of Jesus

Christ. You have seen them doing great wonders, in order to bring down the fire of Papal excommunication upon their enemies. You have seen both Jesuits and Romish Priests deceiving them which dwell on the earth by the means of those miracles, which they have power to do in the sight of the Pope. You have seen that Popish miracles should be confined to Popish countries, or else the imposture is sure to be detected.

You have seen the Jesuits and the Pope's Legates at Trent. You have heard these *Janissaries of his Holiness* saying to them which dwell on the earth that they should make *an Image* to the Pope. You have seen the *Postilion's Cloak-Bag* conveying the Holy Spirit from Rome to Trent! You have seen the hireling Bishops, who, as Country Bag-pipes, *could not speak, but as BREATH WAS PUT INTO THEM!* You have seen BREATH PUT INTO THEM *that they should speak!* You have heard the Decrees of the IMAGE made to the Pope! You have heard the Council speak and cause as many as would not worship it to be killed. THE COUNCIL OF TRENT HAS SPOKEN. THERE CAN BE NO REHEARING OF THE CASE. The Council *consigns to indefinite punishment all baptized persons, who refuse to lead a Christian life, i. e. a life conformed to the tenets of Popery.* (See Sess. vii. Can. xiv.)

You have received as your Creed the Creed of Pius IV. 'which the Holy ROMAN Church maketh use of.' You thereby 'acknowledge the Holy Catholic Apostolic ROMAN Church for the Mother and

Mistress of all Churches ; and promise true obedience to the Bishop of ROME, as the Vicar of Jesus Christ.' The time has been, when all, both small and great, rich and poor, free and bond, have been compelled to profess this faith, at the risk of being burned alive !

The time has been, and is still, in some parts of Ireland, when no man might buy or sell, save he that professed himself a member of the ROMAN Church, and had the Mark, Name, or Number of the Pope. The time has been, when members of the ROMAN Church signed themselves with the sign of the cross, and proclaimed a *crusade* against the devoted followers of Jesus. The sign of the cross was then the Mark of the Papacy, as much as the crescent is the badge of Mahommedanism. You are ROMAN Catholics, and therefore the Mark, Name, and Number of the Pope has passed upon you. Your mark is +, the sign of the Cross ; your name is ROMAN ; your number is 666 ; and the mark of your name is +, the sign of the Cross. For the Mark, Name, and Number of the Pope, and the Mark of his name is contained in the Hebrew word

רומי+

The Name of the Pope in Greek is

ΛΑΤΕΙΝΟΣ

and in Latin

LATINUS II.

and the number in each of these languages is the same, viz. 666.

We may observe also that the fatal number 1261, is contained in the very name ROMAN CATHOLIC :

for ROMANUS CATHOLICUS = 1261. The Pope's dominion is to last 1260 years: the number 1261 is therefore a fatal number: and this is contained in your name—ROMANUS CATHOLICUS.

As often as you look at the name

ROMAN,

think of the number 666.

As often as you look at the name

ROMAN CATHOLIC,

think of the number 1261.

It is in vain for you to say that the Beast is the PAGAN ROMAN Empire, and not the PAPACY. The ancient Romans never signed themselves with the sign of the Cross! They never received the mark + in their right hand, or in their foreheads; they never added it to their signatures. A ROMAN Consul, or Dictator, was indeed

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but his number was only 266: whereas, the Pope is

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and his number is 666. The mark + is called in Hebrew a TAU or MARK, and is not only the MARK of the Pope, as denoting the Sign of the Cross, but is the MARK of his NAME, without which his NAME, and the NUMBER of his NAME would be incomplete.

We have seen that the Pope is *the Beast*; and *you worship* him; you profess true obedience to him, as the Vicar of Christ. We have seen that the Council of Trent is *the Image*; and *you worship* it; you embrace and receive all and every one of the things which have been delivered, defined, and declared by it.

YOU therefore WORSHIP THE BEAST AND HIS IMAGE. YOU also RECEIVE HIS MARK, HIS NAME, HIS NUMBER, AND THE MARK OF HIS NAME. And how awful will be your condemnation, if you wilfully persist in your errors ! That very Church to which you belong, which professes to be the only true Church, *out of which there is no salvation*, has the Mark, Name, and Number of the BEAST ; for its Name is

+ י"ו

“ *If any man have an ear, let him hear.*” If you would make your salvation sure, come out from this Apostate Church, and take the Bible for your guide ! Come out from her and be separate ! If you continue in her you will be partakers of her plagues ! The word of the living God has said, IF ANY MAN WORSHIP THE BEAST AND HIS IMAGE, AND RECEIVE HIS MARK IN HIS FOREHEAD, OR IN HIS HAND, THE SAME SHALL DRINK OF THE WINE OF THE WRATH OF GOD, WHICH IS POURED OUT WITHOUT MIXTURE INTO THE CUP OF HIS INDIGNATION ; AND HE SHALL BE TORMENTED WITH FIRE AND BRIMSTONE IN THE PRESENCE OF THE HOLY ANGELS, AND IN THE PRESENCE OF THE LAMB : AND THE SMOKE OF THEIR TORMENT ASCENDETH UP FOR EVER AND EVER : AND THEY HAVE NO REST DAY NOR NIGHT, WHO WORSHIP THE BEAST AND HIS IMAGE, AND WHOSOEVER RECEIVETH THE MARK OF HIS NAME. Think me not your enemy, because I tell you the truth ! Remember it was SATAN who said to our first parents, YE SHALL NOT SURELY DIE. May God, of his infinite mercy, cause your delusions to vanish !

II.

ADDRESS TO PROTESTANTS.

By the mercy of God you have escaped from the errors of Popery. "Stand fast, therefore, in the liberty wherewith Christ hath made you free ; and be not entangled again with the yoke of bondage." (Gal. v. 1.) Beware of that rock against which the Church of Rome has stricken and made shipwreck, the doctrine of JUSTIFICATION BY WORKS. Hold fast the fundamental doctrine of Protestantism, the doctrine of JUSTIFICATION BY FAITH ONLY. As long as the Church of Rome held this doctrine, she stood ; in renouncing it she fell. In opposition to the Church of Rome, the Church of England maintains, that this ' is a most wholesome doctrine, and very full of comfort ;' that it ' is the doctrine which the Holy Scripture teacheth ; the strong rock and foundation of Christian religion ; this doctrine all old and ancient authors of Christ's Church do approve ; this doctrine advanceth and setteth forth the true glory of Christ, and beateth down the vain-glory of man ; this, whosoever denieth, is not to be accounted for a Christian man, nor for a setter forth of Christ's glory ; but for an adversary to Christ and his Gospel, and for a setter forth of men's vain-glory.' (Art. IX. and Homily on Salvation, by Archbishop Cranmer.) This language is sufficiently plain and cannot be mis-

understood. Let us cleave to this doctrine as "the strong rock and foundation of Christian religion;" remembering the solemn language of St. Paul to those amongst the Galatians who apostatized from it, "Christ is become of no effect unto you, whosoever of you are justified by the law: ye are fallen from grace." (Gal. v. 4.) Let us act up to our character as PROTESTANTS by PROTESTING with an unflinching PROTEST against the errors of Popery. Let the trumpet give no uncertain sound. Let us show to our deluded Roman Catholic brethren that their errors are damnable; that eternal misery will be the portion of those who "WORSHIP THE BEAST AND HIS IMAGE." Let Protestant England be true to her profession. Let her have nothing to do with Popery—that accursed thing—that abominable thing which God hateth. Let her withdraw her grant of £ 3000. a-year to the support of the Popery of MAYNOOTH COLLEGE. Let her repeal the act of 1829, whereby she opened her Parliament to men, who "WORSHIP THE BEAST AND HIS IMAGE, AND RECEIVE HIS MARK AND THE NUMBER OF HIS NAME." For the language of Almighty God to England is, "COME OUT OF HER, MY PEOPLE, THAT YE BE NOT PARTAKERS OF HER SINS, AND THAT YE RECEIVE NOT OF HER PLAGUES." (REV. XVIII. 4.)

THE END.

L. AND G. SEELY, THAMES DITTON, SURREY.

